

History of Nepal

HISTORY OF NEPAL

TRANSLATED FROM PARBATIYA

**BY
MUNSHI SHEW SHUNKER SINGH
AND
PANDIT SRI GUNANAND**

**WITH AN INTRODUCTORY SKETCH
OF THE
COUNTRY AND PEOPLE OF NEPAL
BY THE EDITOR
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PREFACE TO FIRST EDITION

The few following remarks are all that seem necessary, by way of preface, regarding the contents of this small volume.

For the Introductory Sketch I alone am responsible. It is based upon personal observation and inquiry, during a residence of ten years in the country, and I have inserted nothing in it but what, to the best of my belief, is correct as far as it goes. It does not, of course, pretend to be a full account of the country; for such a work is hardly possible while our relations with Nepal remain as they are at present, and would, moreover, be out of place in a book of this sort.

The translation of the History has been made by Shew Shunker Singh, the Mir Munshi attached to the British Residency, who has lived in Nepal for nearly thirty years. He was assisted, when necessary, by Pandit Shri Gunanand, who is a native of Nepal, residing at Patan, and whose ancestors, for many generations, have been the compilers of this History.

I am not myself an Oriental scholar, and have had nothing to do with the translation beyond revising it for publication, and adding a few notes regarding the customs and places mentioned. The work translated is the *Vansavali* or Genealogical History of Nepal, according to the Buddhist reckoning. The original manuscript, written in Parbatiya with an admixture of Sanskrit and Newari, is in the possession of Professor Cowell. There is another redaction, or at all events a similar work, recognised by the Gorkhas and Hindu races of the country, copies of which are in the British Museum and the University Library of Cambridge.

At the present time the orthography of Oriental proper names is somewhat unsettled. In general, throughout the History, the names have been written as nearly as possible in their original form, the vowels having the Italian sounds. The different sounds of the letters *ḍ*, *ṭ*, *ṣ* and *ś*, in Sanskrit, have not been systematically indicated by points or otherwise. The Munshi often uses *kḥ* for *śḥ*, *j* for *y*, and *b* for *v*. In the names of some well-known places, and in such familiar words as *Durbar*, *Jung*, etc., the usual spelling has been retained, more especially in the Introduction. Some names may be found spelled differently in different places, but this is usually not owing to any mistake, but because the words have intentionally been given as written in the original manuscript...

The Appendix contains, among other things, a short vocabulary, Parbatiya and Newari ; some Newari songs, with a literal translation ; and a list of the manuscripts which I have procured for the University Library of Cambridge. These, though of slight interest to the general reader, may, I am told, prove interesting to Oriental scholars.

In conclusion, I must acknowledge my obligations to Professor Cowell of Cambridge, and Professor Eggelings of Edinburgh, both of whom have given me much assistance in the correct writing of Sanskrit words. My brother, Professor W. Wright of Cambridge, has greatly helped me in revising the proof-sheets and superintending the publishing of the work, the cost of which has been most liberally undertaken by the Syndics of the University Press at Cambridge.

DANIEL WRIGHT

CAMBRIDGE,
12th *January*, 1877

PUBLISHER'S NOTE

This volume is the second Indian reprint of the History of Nepal which was published by the Cambridge University Press in 1877. This edition is used to supply the want, long expressed, by students of history for a second edition of this monumental work which has been typically out of print for a long time.

Translated from an original Parbatiya manuscript then in the possession of E. B. Cowell, this history covers the period from the earliest times to the commencement of the Saka 1751 (A.D. 1829).

Certain deletions and alterations have been made in the Introductory Sketch which was written eighty-two years ago. The Sketch should be treated as a faithful picture of Nepal as presented itself in the early seventies.

The illustrations in the original edition of some places and subjects have been omitted as, in the words of the editor: they are "not of much value as works of art."

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CHAPTER 1

INTRODUCTORY SKETCH

As any one may ascertain by consulting a map of India, the kingdom of Nepal is a small independent State, situated on the north-eastern frontier of Hindustan. It is a strip of country about five hundred fifty miles long and a hundred and ten broad, lying between the snowy range of the Himalaya on the north, Sikkhim on the east, and the provinces of India and Pakistan on the south and west.

The name Nepal, however, is restricted by the natives of the country to the valley surrounding the capital, and it is of this portion of the country alone that the following history and the present sketch treat. This is the only part of the kingdom which is open to the investigations of Europeans ; and it would be a hopeless task to attempt the description of places which cannot be visited, or the collection of accurate information regarding a country where every inquiry made by a European is viewed with the most jealous suspicion, where the collection of statistics is looked on as mere folly, and where, above all, Baron Munchausen himself would have been considered a marvel of accuracy and truthfulness !

After leaving the frontier-station of Segowli, there is little to attract the notice of the traveller till he reaches the sal forest. The first portion of the road as far as Ruknowl, is, like most of the roads in Tirhut and Chumparun, a very fair driving road, with bridges over the rivers and nullahs. Beyond this there is a mere rough cart-track, as far as Simrabasa, which is a small village close to the margin of the forest. From this village a narrow sandy road passes almost straight through the forest to Bichiakori or Bichakoh, which consists of a few huts and a large *powah* or traveller's house of rest, and is situated on the bank of a shallow stream.

The road now lies along the bed of this stream, and is very rough, but still passable by bullock-carts during the dry season. After a mile or two, the road runs through the Chiriaghatti range of hills, passing beneath sandy cliffs several hundred feet in height and crowned with fir-trees and other timber. After about six miles, the road quits the bed of the river, and again enters a forest of sal trees, growing on low undulating hills. Here much of the timber used in Kathmandu is cut

during the cold season. The road then crosses a small stream, the Kurru, by a wooden bridge; and about a mile beyond this it reaches the village of Hetowra.

Here there is large *powah*, and, in the cold season, a considerable village; but the place is almost deserted from April to November on account of the *aoul*, or malarious fever, which is deadly to all except the natives of the Terai. During the cold weather almost all the imports for the supply of Nepal pass through Hetowra, and, in consequence, a Nepalese officer and guard of soldiers are stationed there, who however retire to the hills as soon as the hot weather sets in.

The road now winds along the banks of the Rapti, and the scenery for some eight or ten miles is as grand as can be found in almost any part of the lower Himalaya. An excellent road has been cut from Hetowra to Bhimphedi, and bridges have been thrown across the river in several places. This work was executed by the soldiers of the Nepalese army between 1865 and 1870. About eight miles from Hetowra are the village and *powah* of Nimbuatar and seven miles farther on stands the village of Bhimphedi. All along this valley there is a considerable amount of cultivation, wherever the land is level enough to admit of it; and near Bhimphedi there are several small hamlets.

From Bhimphedi the road passes up a most rugged and precipitous hill, on which stands the small fort of Sisaghuri or Chisapani, so named from a spring of very cold water a little above the fort. The fort is about sixteen hundred feet above the level of the village of Bhimphedi, and it takes a traveller nearly an hour and a half to reach it. Sisaghuri is in the hot weather the quarters of the officer and guard that go to Hetowra in the cold weather, and there is a small village below the fort, where custom duties are levied on all goods and travellers entering the country.

The road now runs upwards to a gap, near the top of the ridge on which the fort stands, at a height of about 2,800 feet above Bhimphedi. The descent on the northern side is not so steep nor so long as the ascent, but is still rugged and difficult. At the foot of the hill runs a clear rapid stream, up which the road proceeds, crossing it in several places by temporary bridges made of stones and brushwood. In the cold season this stream is small, but in the rains it becomes formidable, and in one place it has been found necessary to throw a lofty bridge across it. The hills on both sides of the bed of this stream are steep and bare. At the extremity of the gorge stand a *powah* and a small village named Markhu, after passing which

the road lies over a low, bare, undulating range of hills, called the Ekdunta, till the valley of Chitlong or little Nepal is entered.

This valley is well cultivated and contains several small villages. It is on a higher level than the large valley of Nepal, and in consequence its climate is considerably colder. It is subject, too, to violent storms of wind and hail, which frequently do much injury to the mountain-range of Chandragiri. This range is steep and rugged but well wooded, and the ascent from Chitlong is by no means equal in these respects to the descent into the Nepal valley. From the summit of the pass a magnificent view is obtained of both valleys.¹

The Valley of Nepal, in which stands the capital of the country, and in which are the residence of the court and the head-quarters of the army, is an extensive tract of comparatively level ground, entirely surrounded by lofty mountains. Its length from east to west is about twenty miles, and its breadth from north to south about fifteen. The length and breadth vary greatly, as there are numerous spurs running out from the hills and enclosing narrow valleys, but the above is a fair statement of the average length and breadth. The more prominent mountain-peaks are named as follows : to the east, Mahadeo Pokhri ; to the north, Munichur, Seopuri, Kukani and Kowhilia ; to the west, Nagarjun ; to the south, Chandragiri, Champa Devi, Phurphing, and Phulchowk. The last-mentioned is the highest of the surrounding peaks, measuring 9,720 feet above the level of the sea.² The other peaks vary from 6,000 to 7,500 feet. The level of the valley itself is 4,500 feet above the sea.

Route from Segowli to Kathmandu.

<i>Stages</i>	<i>Miles</i>	<i>Rivers Crossed</i>
<i>Segowli to Rukowli</i>	16	<i>Sikrana, Rukowli, Tilaway</i>
<i>Rukowli to Simrabasa</i>	14	<i>Rukowli and Tilaway</i>
<i>Simrabasa to Bichakoh</i>	10	<i>Small Stream</i>
<i>Bichakoh to Hetowrah</i>	12	<i>Kurru</i>
<i>Hetowrah to Nimbuatar</i>	7	<i>Samri and Rapti</i>
<i>Nimbuatar to Sisaghuri</i>	8	<i>Small Stream</i>
<i>Sisaghuri to Markhu</i>	7	<i>Markhu</i>
<i>Markhu to Thanbot</i>	8	<i>Small Stream</i>
<i>Thanbot to Kathmandu</i>	7	<i>Kalimati and Vishnumati</i>

² The height is so given in maps, but with the aneroid I did not find it to be more than 9,350. Possibly, however, my instrument was not correct.

The surface of the valley consists of ground on two levels, constituting a series of table-lands (tars), and valleys (kholas), through each of which latter a small stream usually flows, though many of these are dried up in the hot season. The difference in level between the tars and kholas varies greatly. Near the base of the hills it is not great, but it rapidly increases towards the centre of the valley, and in some places the precipitous edges of the tars are from 80 to 100 feet in height.

The country is well watered, but none of the streams are of great size, as they all rise from the neighbouring hills. Some of them are mere mountain-torrents, and are quite dried up in the hot weather : but others, which rise from springs at the foot of the hills, always contain a fair amount of water. The principal streams are the Bagmati and Vishnumati. The former rises from the northern side of the Seopuri peak, and enters the valley through a narrow gorge, about the middle of the northern side. It flows south and south-west to its junction with the Vishnumati. The latter rises from the southern side of Seopuri and Kukani, towards the north-west corner of the valley, and flows south and south-east. Both streams receive numerous small tributaries, so that when they unite, just to the south of Kathmandu, they form a considerable river. The united stream flows south-east, passing through a rocky ridge, which crosses the valley, by means of a deep narrow cleft, which is spanned by an iron suspension bridge, the only one of the kind in the country. The river makes its exit through the hills at the south-east corner of the valley, and its banks are there steep and in many places impassable.

Both the above-mentioned rivers, and also several of the smaller streams, are crossed by well-built bridges which, with few exceptions, have been erected during the present reign, or, more properly speaking, while the present minister, Sir Jung Bahadur, has been in power. These bridges are all built upon massive sal piles and cross beams, also of sal, on which is laid a strong road of brickwork, with a parapet of about two or three feet in height.

The valley is almost entirely under cultivation, and as irrigation is much employed, its surface is almost never destitute of a crop of some sort. From the eastern extremity of the valley a road passes through a rocky defile leading to a long narrow valley called Banepa : and from this another road leads southwards across the hills to the town and valley of Panowti, which can also be reached by a path from the main valley across the northern shoulder of Phulchowk. Both these valleys are

fertile and well-cultivated. The streams which water them run to the east and join the Kusi.

At the western end of the valley are two deep valleys, the Dhuni and Kolpu Biyasi. The former is the more southerly of the two, and is on a much lower level than Kathmandu. The streams from these valleys run to join the Gunduk.

From the north-east corner of the valley a rugged path runs across Kukani. This is the main road leading to Gorkha and to Tibet. From the summit of the pass a magnificent view of the Himalaya snowy range is obtained, the foreground being occupied by numerous minor ranges, some of which too are always snow-capped, and between which lie several large, fertile well-watered valleys.

The principal peaks of the snowy range seen from Kukani are : Mount Everest, 29,141 feet : Gossin Than, 26,492 feet, Yasa and Mutsiputra, 24,000 feet ; and the so-called Diwalgiri : 26,800 feet. There are many intermediate peaks, and on a favourable day the snow may be seen from Kanchenjunga on the east to Diwalgiri on the west, stretching over at least 120 degrees of the horizon.

The principal valleys seen from the pass are the Liku and Taddi Kholas and the valley of Noakot. Through the latter runs the Trisul Gunga, a large and rapid stream, afterwards known as the Gunduk. All these valleys are fertile and well cultivated, and being much lower than the valley of Nepal are of course warmer, and produce in abundance all the fruits found in the plains of Hindustan.

No Europeans are allowed to cross the Trisul Gunga, though there is an excellent bridge about four miles from the town of Noakot.

On reaching the top of the Chandragiri pass, a stranger is at once impressed with an idea of the denseness of the population of the valley. Besides three large towns, which are conspicuous objects in the view, there are many smaller towns and innumerable hamlets, studded all over the higher grounds and slopes of the hills ; and in addition to these, in almost every field there appears to be a cottage. The natives themselves estimate the population of the valley at about half a million, and probably this is not far from the truth.

The names of most of the towns and villages will be mentioned in the history, so it is only necessary here to give a short description of the present condition of a few of the most important.

Kathmandu, the capital of Nepal, stands near the centre of the valley, in Lat. $27^{\circ}43'$ N., and Long. $85^{\circ}36'$ E. It is situated

at the junction of the Bagmati and Vishnumati rivers, but lies closer to the latter, extending along its eastern bank for about a mile. When seen from above, its shape is very irregular, but it is said by the natives to resemble the Khorn or sword of Devi. It is known by several names, such as Yindesi, Kantipur, and Kathmadu or Kathmandu. It is said to have been founded by Raja Gunakamadeva, in the Kaligat year 8824 (A.D. 728).

The town is built on no regular plan : but the main street may be said to run nearly north and south, and it is crossed at various angles by several others, while between these is a network of narrow dark lanes. The population is stated at about 108,805 and of the surrounding valley 450,000, including Patan with a population of 104,928, and Bhatgaon with 98,176. The houses are from two to four stories high, and are all built of brick and tiled, except in the suburbs, where the roofs are of thatch. The better class of buildings is elaborately ornamented with plaster and paintings, and the houses in general possess large projecting wooden windows or balconies, which are richly carved. Some of the windows represent a peacock with outspread tail ; others contain groups of figures of gods, men, griffins, horses, birds, lizards, etc., and are surrounded by garlands of flowers. The carving, as a rule, is bold and well-executed, but the best specimens are to be found on the older buildings, as the taste for it seems to be dying out. In several parts of the town there are small open spaces, paved like the streets with brick and stone. In these the markets are held and in the mornings they are quite gay with the flowers, fruit and vegetables exposed for sale.

In the centre of the town stands the Maharaja's palace, which is a huge, rambling, ungainly building. Part of it is very old, built in pagoda fashion and covered with elaborate and grotesque carvings. Other parts of it, such as the Durbar-room, have been built within the last ten years and possess glass windows, which are rare in Nepal, being found only in the house of the wealthiest. In the square in front of the palace are numerous handsome temples. Many of these are like pagodas, of several stories in height, and profusely ornamented with carvings,³ painting, and gilding. The roofs of

³ *It is unfortunate that the carving on many temples and pagodas, and sometimes even on private houses, contains most obscene groups of figures. I have never been able to get any reason assigned for this filthy custom, except that such figures are supposed to protect the buildings from being struck by lightning.*

many of them are entirely of brass or copper gilt, and along the eaves of the different stories are hung numerous little bells, which tinkle in the breeze. At some of the doorways are placed a couple of large stone lions or griffins, with well-curled manes, which remind one strongly of the figures found at Nineveh. Another description of temple is built of stone with pillars and a dome. Though less ornamented and less picturesque, this style is far more graceful than the other. Close to the palace, on the north, is the temple of Taleju, one of the largest of the pagoda type. It is said to have been built by Raja Mahindra Malla, about A.D. 1549. It is devoted entirely to the use of the royal family. In front of several of the temples are tall monoliths, some surmounted by figures of old Rajas, who founded the temples, others by the winged figure of Garur.

The figures are often in a kneeling posture, facing a temple, and are generally overhung by a brazen snake, on whose head is perched a little bird. Not far from the palace, and close to one of the temples, is an enormous bell, suspended to stone pillars; and in another building are two huge drums, about eight feet in diameter. The bell is sounded by pulling the tongue, but the peal is by no means what might be expected from its size. Here too are several huge and hideous figures of Hindu gods and goddesses,⁴ which on festival days are dressed up and ornamented in the usual way.

About two hundred yards from the palace stands a large semi-European building, called the Kot, which is famous as being the place where, in 1846, the massacre took place of almost all the leading men of the country by which event the present prime minister was established in power.

Besides the temples already noticed, many others are to be found in every street and lane. In fact, at a first glance, the town seems to consist of almost nothing but temples. They vary in size from the gigantic pagoda of Taleju to a diminutive shrine cut out of a single stone, with an image a few inches high in the centre. Many of them present a most repulsive appearance, being dabbled over with the blood of cocks, ducks, goats, and buffaloes, which are sacrificed before them.

The streets of Kathmandu are very narrow, mere lanes in

⁴ *During my residence in Nepal I have twice heard of people having committed suicide on the steps in front of one of these images. The suicide always takes place at night, and the body is found in the morning, with its throat cut from ear to ear, and its limbs decorously arranged, lying on one of the steps!*

fact ; and the whole town is very dirty. In every lane there is a stagnant ditch, full of putrid mud, and no attempt is ever made to clean these thoroughly. The streets, it is true, are swept in the centre, and part of the filth is carried off by the sellers of manure ; but to clean the drains would now be impossible without knocking down the entire city, as the whole ground is saturated with filth. The houses are generally built in the form of hollow squares, opening off the streets by low doorways ; and these central courtyards are too often only receptacles for rubbish of every sort. In short, from a sanitary point of view, Kathmandu may be said to be built on a dunghill in the middle of latrines !

On leaving the town by the north-east gateway, and turning to the south, the first object one sees is a large tank, the Rani-pokhri. It is surrounded by a wall, and in the centre is a temple, united to the western bank by a long narrow brick bridge. On the south side is a large figure of an elephant, cut out of, or rather built of, stone, bearing the image of Raja Pratapa Malla, the maker of the tank, and of his Rani. A little farther south the road passes through an avenue of bukayun trees, which runs between the city and the great parade-ground or Tudikhel. This ground is a large open space, covered with a fine green sward, and here the troops are daily drilled and exercised. In the centre is a square stone building about thirty feet high, which was erected by Sir Jung Bahadur after his return from England in 1851. On the top, till lately, stood a figure of Sir Jung Bahadur, holding a sword in one hand and a scroll in the other and at the four corners were hideous brazen griffins or dragons. All these have however been removed to a new temple built by Sir Jung Bahadur on the bank of the Bagmati. To the west of the parade-ground is a more graceful object, namely the Dharea or column erected by a former prime minister, General Bhimasena Thapa. This column is beautifully proportioned, standing on a base of stone, and rising to a height of 250 feet. This is the second column of the kind that was built by Bhimasena, the first having been thrown down by a violent earthquake in 1833. The column now standing was struck by lightning in 1856, and a large rent was made all down one side. It was repaired, however, in 1869, and now looks as well as ever. There is a good winding staircase inside, and from the windows at the top a fine bird's-eye view of the town and its environs may be obtained.

A little farther south stands the arsenal, and to the east of the parade-ground are store-houses for ammunition, cannon, etc., and a manufactory where these are cast and bored. A new

workshop on a larger scale has lately been built about four miles south of the city, on a small stream, the Nukku, near Chaubahal.

The road now turns to the east, and at about a mile south-east of Kathmandu it reaches Thapathali, the residence of Jung Bahadur. This is an immense building, or rather range of buildings, situated close to the northern bank of the Bagmati, just where it is crossed by a bridge leading to Patan.

Thapathali consists of a succession of squares of gigantic houses, four or five stories in height, which are occupied by Sir Jung Bahadur, his sons, and their numerous families. The buildings and grounds are kept in good order, and the place is well worth visiting, especially as the owner most obligingly allows strangers to inspect the public rooms, and the grounds, with all the curiosities contained in them. The four public rooms are large, lofty, and ornamented with pictures and carvings. They are full of curiosities of Nepalese, Chinese and English manufacture. Of the last it is difficult to say what there is not. From a baby's frock to a reflecting telescope or an Erard's piano, there seems to be a specimen of everything, all jumbled together. The Durbar-room is beautifully furnished with satin sofas, mahogany and ivory chairs, pianos, etc. The walls are graced with pictures of Her Majesty Queen Victoria and Prince Albert, which were given as presents to the King, besides full-length portraits of Sir Jung Bahadur, his brothers and other relatives, which were painted in England and France. In the centre of the hall stands a crystal chandelier some thirty feet in height, which was also brought from London and cost, it is said, £500. After inspecting the public rooms, the stranger is shown the trophies of Sir Jung Bahadur's hunting expeditions. These consist of skulls of elephants, tigers, rhinoceroses, wild buffaloes, and gayal; stacks of deer-horns of all sorts; skins of the above-mentioned animals, crocodiles and snakes, with many other curiosities. In the Elephant court are generally to be found some fine males, used for hunting wild elephants and also frequently one or two comical little young ones, born after their mothers have been caught in the annual hunting expedition. The stables, cow-houses and kennels are likewise open for inspection, and are well worth looking at.

Before crossing the Bagmati to Patan, it may be as well to return by the road just described and proceed northwards. The road skirts the suburbs of Kathmandu and then passes a series of large houses, built like Thapathali, but on a smaller scale, which belong to three of Sir Jung Bahadur's brothers. Just

beyond these houses, a road strikes off straight north, leading to the British Residency, which lies about a mile to the north of Kathmandu.⁵ It is pleasantly situated on a high table-land, and is well sheltered by lofty pinetrees. A little to the north-east stand the lines of the Resident's escort, which consists of one company of sepoy.

The road that is now being described turns to the west, and leads, through a splendid avenue of willow-trees, across the Vishnumati, to a place called Balaji, wher the King has a pleasure-house and gardens. Here the main road ends, and a footpath proceeds across the hills to the north-west.

From Thapathali a road runs across a bridge over the Bagmati and leads to Patan. From the centre of the bridge a good view is obtained of the numerous temples lining the northern bank, and also of the houses and grounds of Thapathali. At the northern end of the bridge stands a curious stone pillar, supported on the back of a gigantic tortoise, and surmounted by a grotesque figure of a lion. This was erected by General Bhimasena Thapa, the bulder of the bridge.

The town of Patan stands on a rising ground, a short distance from the southern bank of the Bagmati, and about two miles south-east of Kathmandu. It is an older town than Kathmandu, having been built in the reign of Raja Bir Deva in the Kaligat year 3400, A.D. 299. The tradition connected with its building is given in the History. It is known by the names of Yellondesi and Lalita Patan. The latter name is derived from Lalit, the founder of the city. Its general aspect is much the same as that of the capital. The streets are as narrow and dirty, the gutters as offensive, and the temples even more numerous; but it appears much more dilapidated than Kathmandu, many of the houses and temples being in ruins. The main square, however, in the centre of the town, is very handsome. On one side is the old Durbar, with a fine brazen gateway, guardian lions, and endless carvings. In front of this are monoliths, with the usual figures on them, and behind these is a row of very handsome old temples of every description.

One of Sir Jung Bahadur's brothers sometimes resides at the Durbar, being in command of the division of the army which is quartered at Patan. The parade-ground lies to the south-east of the town, the road to it passing through a suburb abounding

⁵ *This spot was assigned for the British Residency because owing to a deficient supply of water, it was a barren patch, supposed to be the abode of demons! Now the place is one of the best wooded and most beautiful spots in the valley,*

in pigs. The parade-ground is extensive, and there are several large tanks to the west, while on the northern side stands a huge Buddhist temple of the most primitive description. This temple is merely a mound or dome of brick-work, covered with earth. There is a small shrine at each of the cardinal points, and on the top what looks like a wooden ladder. Many similar mound-temples, or Chaityas, exist in and around Patan. The population of the town is said to be about 80,000.

From Kathmandu a wide road leads nearly due east to the third large town or city of the valley, Bhatgaon, which is about nine miles from the capital. This town was founded by Raja Anand Malla, A.D. 865, and was at first named Bhakatpur, but was also known as Dharma Patan and Khopodesi. Its shape is said to be that of the Dambru⁶ of Mahadeo. It is built on high ground, stretching from east to west, and most of the side streets run down a steep incline towards the bank of a small stream on the southern side, which afterwards joins the Bagmati. Bhatgaon has much wider, better paved, and cleaner streets than either of other towns. Its houses too seem in better repair, and it strikes a stranger as being altogether in a more flourishing condition. The population is estimated at about 80,000.

The main square, as usual, contains an immense number of temples, conspicuous among which is the central one, called by the Newars Nyatapola Dewal, or the five-storied temple. None but the priests are allowed to enter it, so that the common people do not even know to what god it is dedicated. This five-storied temple is pagoda-shaped and stands on a base consisting of five platforms. The staircase leading to the entrance is guarded on each platform by two colossal figures. The lowest are statues of Jaymalla and Phatta, two champions of a Bhatgaon Raja, each of whom is said to have had the strength of ten men. The next are elephants, ten times as strong as the men. The third are lions, ten times as strong as the elephants. The fourth are gaurds or griffins, ten times as strong as the lions. And the fifth are Byaghrini and Singhrini, two goddesses of supernatural power. The same design is seen in many of the smaller temples in Bhatgaon, the rhinoceros, horse, and camel, however, sometimes taking a place in the series. Some of the finest carvings are to be found in the square in front of the old Durbar, which is famous for a magnificently designed brazen gateway. At the Durbar is the residence of the youngest brother of the minister,

⁶ A dambru or damru is a small drum shaped like an hour-glass.

General Der Shamsheer, who commands the Bhatgaon division of the army.

To the west and south of the town are several large tanks. One of these, which stands close to the western gate, and between it and the parade-ground, is above the level of the ground, and is surrounded by a wall with four gates in the middle of the sides. This tank is full of gold and silver fish, which are originally brought from China in the time of general Bhimasena. These fish are now common in many of the small tanks in the valley. Close to this tank, on the north, is a small house, built by the Bhatgaon general for the use of the British resident.

Besides these three large towns, there are about sixty smaller ones scattered over the valley, to give a description of which would only lead to tiresome repetition. The names of the principal ones only will therefore be given, and a few words said about them.

At the foot of the Chandragiri pass is a small town called Thankot; and eastward of this, on a rocky ridge that runs across the valley, are several villages. The chief of these, Kirtipur, consists of several long narrow streets, but along the top of the ridge. This town is famous among the Nepalese for religious reasons and also for the resistance it offered to the Gorkha conquerors. It sustained several sieges, and the brother of Prithwi Narayan, the Gorkha king, was killed before it. At last it was entered by treachery, and the savage conqueror ordered the noses of all the men, women and children to be cut off. There is no doubt of the truth of this, as it was recorded by Father Giuseppe¹, who was then present in the country; and thirty years afterwards, when Colonel Kirkpatrick visited Nepal, he saw many of the unfortunate victims. The population of Kirtipur is said to be about 4000. East of Kirtipur, and about two miles south of Kathmandu, stands Chowbahal, which is a small town of about 1000 inhabitants. It is built on a conical eminence, rising out of the ridge already mentioned; and to the east of the town is the narrow gorge through which the Bagmati passes.

About three miles south-east of Chowbahal on the eastern bank of the Bagmati, stands the village of Bogmati, famous in Nepalese traditions, in connection with Machchhindranatha. Across the river, embedded in jungle on the mountain-side,

¹ *A description of the country, with a full account of the invasion of the Gorkhas, written by Father Giuseppe, is to be found in the second volume of the "Asiatic Researches."*

stood a shooting-box belonging to Sir Jung Bahadur. Unfortunately this was burned down a year or two ago.

Some miles farther south, on the southern side of the river, but placed high on the hill-side, is the small town of Phurphing. A road passes Phurphing across the mountain to Chitiong, but it is so rugged and steep that it is scarcely ever used.

From Patan two roads pass out. One of these runs south, through the villages of Sonagutti and Thecho, and leads to the small town of Chapagaon or, as it is more usually pronounced, Chapagaon. This town stands on a small eminence, and close to it is a sacred grove, containing an old temple and many fine old trees.

The other road runs out from Patan to the southeast, and passing through the small towns of Harsiddhi, Thyba and Bauragaon, terminates at Godavari. Godavari is one of the holiest places in Nepal, and once every twelve years a great *mela* is held there for a whole month, to which thousands of people come from all parts of Nepal. The spring, according to tradition, is in direct communication with the river Godavari in Madras. There are several little temples and tanks picturesquely situated at the foot of the hills, and Sir Jung Bahadur and his brothers have built large country houses here, which however are seldom occupied.

Large cardamom gardens have been constructed at Godavari and yield a profitable crop.

A narrow footpath leads up from one of the temples to the summit of Phulchowk. This mountain is said to be 9,720 feet high, and the ascent is long and tiresome, though by no means difficult. It is thickly wooded, and at the top very fine tree-rhododendrons are found, of every hue, from pure white to dark crimson. Among the jungle, the wild rose, yellow jessamine, arbutus, iris, etc., grow in profusion. At the very top is a small shrine, often visited by pilgrims from the valley, and close to this are two heaps, one consisting of weavers' shuttles, and the other of small iron tridents, which are deposited here by the pilgrims.

On the road from Kathmandu to Bhatgaon, there are three towns, Nadi, Budi and Themi, the last of which is famous for the manufacture of earthenware of all sorts.

Another narrow road, paved with stone, leads from the capital in a north-easterly direction to the sacred shrines of Pashupati. This road passes by the villages of Navangar, Nandigaon, Harigaon, Chabahil, and Devapatan, all of which are famous in tradition.

Pashupati stands on the western bank of the Bagmati about three miles north-east of Kathmandu. The town itself is rather dilapidated, and consists of one main street, running east and west, and a few side streets, which are horribly dirty and abound with pigs. Close to the bank of the river stands the holiest temple of Nepal, the shrine of Pashupatinatha. It is a handsome building in the pagoda style, with a brazen gilt roof, and large richly carved silver gates. A good view of it is obtained from the high bank on the opposite side of the river, but no European is ever allowed to approach even the outer wall of the temple. The banks of the river are paved for several hundred yards, and there are stone steps and places for burning the dead here and there. The river is crossed by two handsome bridges, from which a good view of the buildings is obtained. The stream is here narrow, and runs between precipitous banks of 80 or 100 feet in height. The banks are wooded above the temples, and amongst the trees on the face of the banks are some curious fakirs' caves. On the eastern side of the river is a hill, covered with lofty trees (chiefly oak and champa) and jungle, which is alive with monkeys, who are as familiar and impudent as in most other holy places. This wood is the Mrigasthali of Nepalese tradition. In the centre of the wood are numerous small shrines and temples, including a large one lately built by Sir Jung Bahadur.

To Pashupati almost all the dying are brought when their end approaches, and at the last moment they are hurried to the edge of the stream, and their lower extremities are immersed in the water. Here too the bodies of the dead are burned, and there is a spot close by where *Satis* are immolated.

Every year, in the month of February, from 10,000 to 20,000 pilgrims from the plains of Hindustan come to visit Pashupati and bathe in the Bagmati. The minor festivals held at the place are innumerable, and hardly a day passes that it is not visited by crowds for religious purposes.

About four miles east of Pashupati is a small town, Changu Narayan, and two miles north-east of this stands Sankhu which was once a place of some importance, but is now only noted for the religious ceremonies performed there.

About four miles west of Sankhu is Gokarna, a small and very holy village, frequently mentioned in Nepalese traditions. It stands on the banks of the Bagmati, about two miles above and north-east of Pashupati. Close to Gokarna is a large jungle, which has been enclosed as a deer park by Sir Jung Bahadur.

Between Gokarna and Pashupati, about a mile north of the latter, and about three and a half miles from Kathmandu, is a peculiar village called Bodhnath. This village is built in a circle round an immense Buddhist temple. The temple consists of a circular platform of brickwork, on which is raised a solid dome of brickwork, surmounted by a brazen minaret of peculiar shape. Around the platform are niches, in each of which are painted cylinders, about 15 inches high and 6 inches in diameter, fitted into an iron frame. Each of these is filled with a role of the usual Buddhist prayers, and the pious twirl the cylinders as they walk round the temple performing their devotions. The mound is about 100 yards in diameter, and has the usual four shrines at the cardinal points. This place is a favourite resort of the Bhotiyas and Tibetans, who visit the valley in the cold season, and many of the houses are occupied as jewellers' shops, wherein are manufactured peculiar amulets, armlets, necklaces, etc., which the Bhotiyas wear in great profusion.

At the foot of the Seopuri mountain is a small village containing the tank and shrine of Nilakantha, which is also famous in Nepalese history.

At the extremity of the willow avenue, already mentioned, stands a small village named Balaji. This is situated at the foot of the Nagarjun mountain, which is often mentioned in the History. The mountain has within the last six years been inclosed by a wall, and it is now made a deer park and game preserve for Sir Jung Bahadur. There are several caves and fakirs' huts along the northern side of the hill, and some small temples on the crest of the hill and at the very summit. At the foot of the hill are springs, in one of which lies a huge recumbent figure of Mahadeo. The king has a pleasure-house and garden here, and in the grounds are several large tanks, full of big fish, which are very tame and come to be fed.

To the west of the capital, at a distance of about a mile and a half, stand the village and temple of Simbhunath or more properly Swayambhunath. As this is fully described in the History, and as a very correct picture of it is given in this work, it is needless to say more about it here. There are two roads leading to it from Kathmandu, which cross the Vishunmati by narrow bridges. These roads are paved with stone, and the top of the hill, where the temples stand, is reached by a staircase of about 400 stone steps. The height is about 250 feet above the level of the valley.

At the foot of the staircase is a colossal statue of Sakya Singha, an incarnation of Buddha. At the top of the staircase is a circular erection about three feet high, covered with brass,

and bearing a large gilt Bajra or thunderbolt of Indra, which resembles a double-headed sceptre. Around the large central dome-shaped temple or mound are numerous small temples, shrines, bells, etc.

Simbhunath is much frequented by the Newars and Bhotiyas, but is not held in great respect by the Hindu part of the population.

South-east of Simbhunath, between it and Kathmandu, lies the artillery parade-ground, on which stands a large house used as an arsenal and museum of old weapons of all sorts.

As regards the buildings of the country one point remains to be noticed, and that is the number of Powahs, Patis, and Satals scattered all along the roads and paths. There are resting-places for travellers and pilgrims. Some are large square two-storied buildings, frequently attached to temples and shrines. Others are mere sheds, consisting of a wall with a tiled verandah supported on wooden pillars. All of them are erected by private persons, and supported by the descendants of the builders. Many of them therefore are falling into ruins, but new ones are as constantly erected to replace them. The building of these resting-places, and of Dharas or watering-places, is considered a highly meritorious act by the Nepalese.

CHAPTER II

RACES AND CULTURES

For the size of the country Nepal possesses a great variety of races in its population. The principal of these are the Gorkhas, Newars, Magars, Gurungs, Limbus, Kiratis, Bhotiyas and Lepchas.

The Gorkhas, or Gorkhalis, so named from the former capital of their country, are the dominant race. They formerly occupied the district around the town of Gorkha, which is about forty miles west of Kathmandu. They are said to be of Rajput descent, and to have been driven out of Rajputana on the occasion of an invasion by Musulmans.⁸ They first settled near Palpa, having passed through the Kumaon hills, and gradually extended their dominions to Gorkha. A little more than hundred years⁹ ago they invaded Nepal, and the country to the eastward, and they have remained the ruling race ever since.

The Gorkhas are in general rather fine-looking men. Some of the higher castes, such as are found in some regiments of the army, are tall and slim in figure, but muscular and wiry, and have high features like the natives of Hindustan. However, owing to intermarriage, etc., the various races have become much mixed. They are essentially a military race, and form the bulk of the army. They are temperate and hardy, and make good soldiers, but they are by no means industrious, and take but a small share in the agricultural or mechanical labours of the country. They live chiefly in Kathmandu but many are scattered about in the other towns and throughout the country.

The Newars constitute the largest section of the inhabitants of the valley, but are not numerous beyond its limits. They were the occupiers of the country prior to the invasion of the Gorkhas, and they still form the bulk of the population of Patan, Bhatgaon, and most of the smaller towns. They are in general a shorter set of men than the Gorkhas, and their features are more of the Mongolian type. They perform almost all the agricultural and mechanical work of the country, and many of them are skilful carpenters, masons, workers in metal, painters

⁸ *The royal family claims to be descended from that of Udaipur.*

⁹ *The century of the conquest was in 1868.*

and embroiderers.¹⁰ Most of the trade of the country too is in the hands of Newars, and a few of them are very wealthy.

The Magars and Gurungs inhabit chiefly the country to the west of the Nepal valley. They are short powerful men, of Mongolian cast of features. These are the men mostly to be found in what are called the British Gorkha regiments.

The Limbus and Kiratis occupy the hilly country to the eastward of the valley. The Limbus are much employed in the army, and both they and the Kiratis are famous as hunters. They are both short flatfaced people, powerfully built, and decidedly Mongolian in appearance.

The Lelchas occupy the hills near Sikkhim, and in general characteristics closely resemble the Bhotiyas.

The Bhotiyas are the hillmen living around the valley, and between it and Tibet. They are powerful, muscular, but ugly people. Much of the carrying of burdens is performed by them and the load they can bear is surprising. It is by no means uncommon for them to carry two maunds, though one maund (80 lbs) is the regular load, and this too has to be carried over hills several thousand feet in height, where the paths are of the most primitive construction. The Bhotiyas always carry loads on their backs, supported by a strap across the forehead, whereas the Newars invariably carry theirs in baskets with a pole across the shoulder.

In addition to these regular inhabitants of the valley, a number of natives of Bhotan and Tibet visit it in the cold season, generally living around Bodhnath and Simbhunath.

A few Musulmans, consisting of Kashmiri and Iraki merchants, live in Kathmandu. The former have been established there for several generations. Altogether they do not number more than about one thousand.

These various races differ greatly from each other in many respects. The language used by the Gorkhas is Parbatiya, which is a modern dialect of the Sanskrit, and is written in the same character. The Newari language is quite distinct, and the written character also is somewhat different. The other races have each a language, or at least a dialect, of their own ; and

¹⁰*They are industrious enough when working for themselves in the fields or elsewhere, but when employed by Europeans they are the most idle, exasperating workers that it is possible to conceive. The only way to get them to work is to have a sepoy to watch them. Most of them too are Banras or Buddhist priests, and on an average they take four holidays in a week !*

some of them, such as the Limbus and northern Bhotiys, use the Tibetan language.

The Gorkhas are decidedly the best-dressed part of the population. In summer they wear paejmas and a jacket, or long tunic, of white or blue cotton, with a *kamarband*, in which is invariably fastened a *kukri*, or large heavy crooked knife. In winter they wear similar clothes padded with cotton, or, if they are able to afford it, lined with fur. The headdress is generally a small closely-rolled turban of dark cloth, but they often wear a loosely folded *pagri*, or a gaudy little skull-cap, ornamented with tinsel and braid.

The poorer classes of the Newars wear in general little but a waist-cloth and a jacket of coarse cotton or woolen cloth, according to the season. Some of the wealthier, particularly merchants who have visited Tibet, wear a handsome dress, consisting of very full short trousers, a long tunic, and a fur-edged cap. Some of the men, especially the inhabitants of Harsiddhi, wear a long robe like a woman's gown, reaching to the ankles, and gathered into numerous plaits at the waist. The headdress of the Newars is small skull-cap of black or white cloth, thinly wadded with cotton, and generally turned up for an inch or so at the border. The dress of the other races varies from those already described.

The women of all the races dress much alike, wearing a cloth¹¹ by way of petticoat, gathered into a mass of plaits in front and almost touching the ground, but short behind, barely reaching the knee. Besides this, they wear a jacket, and a sari (shawl or sheet), which is either worn as in the plains of India, or wrapped round the body like a broad *kamarband*. Headdresses they have none. The Newar women may be distinguished from those of the other races by having their hair gathered into a short thick club on the crown of the head, whereas the others have it plaited into a long tail, ornamented at the end with a tassel of red cotton or silk.

All the women wear a profusion of ornaments, such as golden or brass plates with jewels on the top of their heads, necklaces of beads (coral or gold), rings, earrings of peculiar shapes, nose-rings etc. The handsomest, or at any rate most peculiar, ornaments are worn by the Bhotiya women, and consist of necklaces of agate, coral, and other stones, massive

¹¹ *The ladies of the higher classes like their muslin to be sixty or eighty yards in length. Of course they cannot walk much with such a bundle round them.*

chains, silver amulets of great size, bracelets of shells, and the like.

All classes are very fond of flowers and use them greatly for ornamenting their hair, especially on festival days. Both men and women generally have flowers stuck in their hair or behind their ears.

The next subject to be noticed is the food of the people.

The Brahmans of course live in the same way as their brethren in the plains of India, but the bulk of the population consumes a great deal of flesh than is customary in Hindustan. The Grokhas eat chiefly the flesh of khasis, or gelding goats, which are imported in great numbers both from the Terai and the northern hills. The higher classes also consume large quantities of game, such as deer, wild boar, pheasants, etc. The wild pigs are caught when young, and kept and fet like domestic pigs in England. They become very tame, and may often be seen on the roads, following their owners from distant villages just like dogs. The Newars are great consumers of buffaloes and also of goats, sheep, ducks and fowls. The sheep they eat are all imported from the hills to the north and west, as they will not use the sheep from the plains of India, because they have long tails ! The Magars and Gurungs are Hindus, but of low caste. The former eat pork but not buffaloes' flesh : while the latter eat the buffalo but not the pig. The Limbus, Kiratis and Lepchas are Buddhists, and live in the same way as the Newars. It is not very often, however, that the poorer classes can indulge in flesh, and the greater part of their food consists of rice and vegetables, which are generally plentiful throughout the year. They are especially fond of garlic, both raw and cooked, and of radishes. The latter they use in a semi-fermented or rotten state called Sinki, the smell of which is something unutterably abominable. Hence it is anything but pleasant for a European to find himself in a crowd of Newars, or even to follow a string of them along a narrow path.

The Newars, and most of the lower castes, consume a considerable quantity of a coarse spirit called Rakshi, which is distilled from rice and wheat.¹² It is prepared by families in their own houses, and there is no tax on it when made merely for home consumption, but a license is required if it is to be sold. Amongst the Newars the consumption of this is habitual, but drunkenness is after all not very common among them,

¹² *The higher classes are supposed not to touch spirits, as they would lose caste by so doing. Strange to say, however, no trade is so profitable in Nepal as that of importing brandy or champagne !*

except on the *mela* days and during the season of transplanting the rice.

The higher classes, and the lower too when they can afford it, consume a large quantity of tea.¹³ This is imported from Tibet. It is prepared in two ways ; either boiled with spices, when it tastes like weak negus ; or made with ghee and milk, when it more resembles weak chocolate.

The subject of schools and colleges in Nepal may be treated as briefly as that of snakes in Ireland. There are none.¹⁴ Sir Jung Bahadur and some of the wealthier class have tutors, either Europeans or Bengali Babus, to teach their children English ; but there is no public provision for education of any sort. Every man teaches his own children, or employs the family priest or Pandit for the purpose. The lower classes are simply without education of any kind whatever.

As might be expected among so many races, there are several religions. The Kashmiris and Irakis are Musulmans. The Gorkhas, Magars, and Gurungs, are Hindus. Their religion and customs are very much the same as those of the inhabitants of Hindustan, and they are divided into the same castes, and observe the same rules as regards food and water.

Polygamy is generally practised, and some of the wealthy men have numerous wives. The marriage of widows is forbidden, and Sati was formerly of common occurrence. Of late years, however, that is, since Sir Jung Bahadur's visit to England, this custom has been discouraged, and various restrictions have been placed upon it. Thus women having young children are not allowed to immolate themselves ; nor are intending Satis prevented from altering their intention even in presence of the fatal pile. Formerly a woman having once declared her intention was forced to adhere to it, and if she attempted to escape, she was stoned to death. These improvements, as well as many to be hereafter noticed, are entirely due to the personal influence of Sir Jung Bahadur, and have

¹³*The tea preferred by the Nepalese is the brick-tea. Ordinary tea, such as the English use, is not prized, and is only kept and drunk by a few of the higher classes who have visited Calcutta.*

¹⁴*The position is quite different now : At present there are 8 Degree Colleges (Arts and Science), one Law College, 6 Intermediate Colleges, 2 Sanskrit Colleges, one Music College, 79 High Schools, 6 Sanskrit High Schools, 271 Middle Schools, 6 Sanskrit Middle Schools, 1159 Primary Schools, 232 Sanskrit Primary Schools, one Technical School and one Engineering School, besides 8 other Training Schools.—Ed.*

been carried out in spite of the greatest opposition from the priests and Brahmins. The Gorkhas punish breaches of conjugal fidelity most severely. An erring wife is imprisoned for life,¹⁵ and the dishonoured husband was expected to cut down the seducer with his *kukhri* the first time he encountered him. Sir Jung Bahadur has however placed restrictions on this custom, as he found it open to much abuse. The culprit is now arrested, and after his guilt is proved, the injured husband is allowed to cut him down in public, the victim being allowed a chance of escaping by running away, for which purpose he is given a start for a few yards.¹⁶ Practically however his chance of escaping is very small, as he is generally tripped by some of the bystanders. The old laws against adultery, and also against breaches of caste, were most severe and brutal, but as these revolting punishments are now things of the past, it is of no use dwelling upon them.

The Newars, Limbus, Kiratis, and Bhotiyas are all Buddhists. Their religion has become singularly mixed up with Hinduism, and there are several castes or divisions among them, but their customs are in the main much alike.

In their worship they make great use of offerings of flowers and fruit, and some sects sacrifice buffaloes, goats, cocks, and drakes at their shrines. The blood alone is sprinkled on the shrines, and the flesh is consumed by the worshippers. Formerly much barbarity was practised in the performance of these sacrifices, but of late years, thanks to Sir Jung Bahadur, the ceremony is restricted to the decapitation of the victim and the sprinkling of the blood.

The marriage-tie is by no means so binding among the Newars as among the Gorkhas. Every Newar girl, while a child, is married to a bel-fruit, which after the ceremony is thrown into some sacred river. When she arrives at puberty, a husband is selected for her, but, should the marriage prove unpleasant, she can divorce herself by the simple process of

¹⁵ Besides the imprisonment she is generally in the first place subjected to very severe domestic discipline, in the shape of a most cruel flogging.

¹⁶ The man can save his life, with the loss of caste, if he passes under the lifted leg of the husband, but this is so ignominious that death is usually preferred. The woman can save her paramour if she persists in saying that he is not the first man with whom she has gone astray. Massacres of this sort frequently take place, and I have known of several instances wherein young men highly connected have fallen victims.

placing a betelnut under her husband's pillow and walking off. Of late years, however, this license has been somewhat restricted, and a divorce cannot now be effected in so simple a manner. Widows are allowed to remarry. In fact, a Newarin is never a widow, as the bel-fruit to which she was first married is presumed to be always in existence. Adultery is but lightly punished among the Newars. The woman is divorced, and her partner in guilt has to make good the money expended by the husband on the marriage, or, failing this, imprisoned.

The Newars burn their dead, and widows may, if they please, immolate themselves as *Safis*, but it is very seldom that they avail themselves of this privilege.

The laws of inheritance are the same in Nepal as throughout Hindustan. The eldest son obtains the largest portion of the property of his deceased father ; but provision is made for the younger children and widow or widows.

There are three principal eras in use in Nepal. The introduction of these and the traditions connected with them are given in the History.

The Sambat of Vikramaditya commences 57 years before the Christian era ; the Saka era of Salibahana begins 78 years after the Christian era ; and the Nepalese era dates from October, A.D. 880. The Kaligat era is also sometimes used ; it begins B.C. 3101.

The Sambat and Saka years in Nepal begin on the 1st of Baisakh Badi, instead of the 1st of Chait Sudi as in Hindustan. The Nepalese year begins on the 1st of Kartik Badi.

As the shrines in Nepal are estimated at the modest number of 2,738, it may naturally be supposed that the religious festivals are somewhat numerous. To a stranger indeed they seem never ending, and the marvel is when the people find time to earn their livelihood.

The origin of most of these festivals is fully noticed in the History, so that it is unnecessary to repeat the traditions here. To give a complete list of them would be a prodigious task. Only a few of the principal ones will therefore be mentioned.

1. THE MACHCHHINDRA JATRA

This festival is in honour of Machchhindranatha, the guardian deity of Nepal. The traditions connected with it are fully given in the History. Machchhindra's temple and image are at the village of Bagmati. The ceremonies commence on the 1st of Baisakh, when the idol is bathed with holy water and the sword of the king is presented to it. The image is then

taken to Patan, mounted on a large *rath* or car, on which is placed a shrine ornamented with carvings, evergreens, flowers, etc. This progress lasts for several days, generally a week, as there are regular stages, at each of which the image halts for a day, and its attendants are fed at the expense of the neighbourhood. The image at Patan for a month, and then on an auspicious day it is taken back to Bagmati. This day is called Gudrijhar, because the blanket of Machchhindra is shaken before the people to show that he carries nothing away from them, and that, though in poverty, he is contented.

2. BAJRA JOGINI JATRA, ON THE 3RD OF BAISAKH

Bajra Jagini was originally a goddess of the Buddhists only, but is now worshipped by Hindus as well. Her temple is on the Manichur mountain near Sankhu. Not far from her temple is that of Kharg Jogini where fire is always kept burning, and near which is the image of a human head. The traditions connected with these are given in the History. The Jatra of Bajra Jogini is held at Sankhu, and lasts for a week. The image of the goddess is placed in a *khat*, or wooden shrine, and carried through the town on men's shoulders.

3. SITI JATRA

This takes place on the 21st of Jeth, on the banks of the Vishnumati, between Kathmandu and Simbhunath. After feasting, the people divide into two parties and have a match at stone-throwing. Formerly this used to be a serious matter, and any one who was knocked down, and fell into the hands of the opposite party, was sacrificed to the goddess Kankeshwari, who has a temple near the place. Now-a-days, however, the stone-throwing is confined to children.

4. GATHIA MOGAL OR GHANTA KARN

This is the name of a Rakshasa or demon, and the festival is to celebrate his expulsion from the country. The Newar boys make a straw figure, which they beat and drag about in the streets and they beg for a *dam* from everybody they meet while doing. The figures are burned in the evening. This festival takes place on the 14th of Sawan.

5. BANRA JATRA

This festival takes place twice a year, on the 8th of Sawan and 18th of Bhadon. The Banras, or priests of the Bauddha-margi Newars, go about from house to house, and receive a handful of

rice or grain at each. This is done in commemoration of their ancestors having been Bhikshus, or mendicant priests, who lived on alms and followed no trade. The Newars on these occasions decorate their shops and houses with pictures, flowers, etc, and women sit in front with large baskets of rice and grain, which they dispense in handfuls to the Banras as they pass. A wealthy Newar may get up a private Banra Jatra at any time, if he pleases; but it is an expensive amusement, as he has to make large presents to the first Banra who gets his foot over the threshold of the house. If the king is invited to this Jatra, he must be presented with a silver throne, umbrella, and cooking utensils.

6. RAKHI PURNIMA

This festival takes place on the last day of Sawan. It is observed both by Buddhists and Hindus, but with different rites. The Buddhists bathe in sacred streams and visit their temples. The Brahman priests tie an ornamental thread on the wrists of all their followers and in return receive presents. Many persons on this occasion go on pilgrimage to Gosain Than and bathe in the sacred lake there.

7. NAG PANCHAMI

This festival takes place on the 5th of Sawan. This is the anniversary of a great struggle between a famous Nag and Garur. The stone image of Garur at Changu Narayan is said to perspire on this occasion, as a result of the struggles of Garur. The priests wipe off the perspiration with a handkerchief, which is sent to the king. Water, in which a thread of this handkerchief has been steeped, is said to be a sovereign remedy for snakebites. Fortunately poisonous snakes are almost unknown in Nepal!

8. JANMASHTAMI

This festival takes place on the 8th of Bhadon, and is in memory of the birthday of Krishna. The shops and houses in the towns are ornamented with pictures, etc.

9. GAI JATRA

This is purely a Newar festival. It takes place on the first day of Bhadon. All Newars who have lost members of their family during the year ought to disguise themselves as cows and dance round the palace of the king. The ceremony now-a-days is performed vicariously and consists merely of a masked dance with singing of songs.

10. BAGH JATRA

This takes place on the 2nd of Bhadon. The dancers on this occasion ought to be disguised as tigers, but it is now merely a repetition of the Gai Jatra.

11. INDRA JATRA

This festival lasts for eight days, beginning on the 26th of Bhadon. On the first day a high wooden post is erected before the king's palace, and all the professional dancers of the country assemble, disguised with all sorts of hideous and ludicrous masks, and dance around the palace. If an earthquake happens during the festival, it is considered a very bad omen, and the festival must be begun anew, reckoning the day on which the earthquake took place as the first. On the third day a number of young virgins are brought before the king and worshipped as Kumari deis after which they are mounted on cars and carried through the city. When the cars arrive at the palace, the *gaddi* is brought out, and the king's sword (sometimes the king himself) is paced on it, and presents are given by all the officials. This day is called Anant Chaudas. It was on this occasion that Prithwi Narayan, the Gorkha conqueror of Nepal, entered Kathmandu with a few followers and when the *gaddi* was brought out, he seated himself on it. Most of the Newars being drunk, he met with little opposition, and the Newar Raja fled from the city.

12. DASHRA OR DURGA PUSA

This festival takes place on the 26th of Kuar, and is observed in the same way as in Hindustan. The festival lasts for ten days, and many buffaloes, goats etc. are sacrificed. In Nepal, however, the clay image of Durga is not made as in Bengal. On the first day of the festival the Brahmans sow barley at the spot where they worship, and sprinkle it with sacred water daily. On the tenth day they pull it up and present small bunches of it to their followers, in return for the presents which they receive from them.

13. DEWALI

This takes place on the 15th of Kartik. The people worship Lakshmi, the goddess of wealth, illuminate their houses, and gamble all night long. In Nepal gambling in public (which is illegal at other times) is permitted for three days and nights, and during these the streets in the towns are almost impassable on account of the groups of gamblers squatted all over them.

The Nepalese are inveterate gamblers, and stake heavily on the dice. Many curious tales are told of them, such as staking their wives, etc. One man is said to have cut off his hand and put it down under a cloth as his stake. On winning the game, he insisted on his opponent cutting off his hand, or else restoring all the money which he had previously won.

14. KRISHNA PUJA

This is a Newar festival, which takes place on the 16th of Kartik. It consists in doing puja to dogs, and on this occasion all the dogs in the country may be seen with garlands of flowers round their necks.

There are also days for doing puja to bullocks, crows, and even frogs.

15. BHAI PUJA

On the 17th of Kartik every woman visits her brother's house, puts a tika or mark on his forehead, and a garland round his neck, and then washes his feet, and gives him sweetmeats to eat. In return she receives a present of money, clothes and ornaments.

16. BALA CHATURDASI OR SATBYU

This takes place on the 14th of Aghan. People on this day go to the forest of Mrigasthali (*i.e.*, the small wood opposite the temple of Pashupati), and scatter about rice, vegetables, and sweetmeats much to the delight of the monkeys who dwell there.

17. KARTIK PURNIMA

On the first day of this month many women go to the temple of Pashupati, and remain there the whole month, fasting and drinking only the water with which the image is bathed. *Credat Judaeus*. It is said that occasionally some die, but in general they survive their month's fasting. On the purnima, or last day of the month, there are great rejoicings and an illumination of the temple of Pashupati, and the night is spent in singing and dancing. On the next morning the Brahmans (as usual) are fed on the Kailas hill, at the base of which the temple of Pashupati stands; and then the women who have been starving return home amid the congratulations of their friends and relatives.

18. GANESH CHAUGH

This festival, which is held on the 4th of Magh, is in honour of Ganesh, the god of wisdom. Fasting and worship are the order of the day,—with feasting as a sequence at night.

19. BASANT OR SRIPANGHAMI

This takes place on the 20th of Magh, and is in honour of Saraswati, the goddess of learning.

20. HOLI

This festival takes place on the last day of Phagun. In Nepal a wooden post or *chir*, adorned with flags, is erected in front of the palace, and this is burned at night, representing the burning of the body of the old year.

21. MAGHI PURNIMA

Some of the young Newars bathe in the Bagmati every morning during Magh, and on the last day of the month some of the bathers are carried in procession from the bathing-places to the temples. They are carried in ornamented dolis, lying on their backs, with lighted chirags (lamps) on their chests, arms and legs. As most of them wear green spectacles, to protect their eyes from the sparks, the sight is rather mirth-provoking. Behind the dolis follow the other bathers, bearing on their heads earthen water-pots, perforated with innumerable straws, through which the water escapes. Passers-by catch a few drops and sprinkle them on their foreheads.

22. GEORA JATRA

On the 15th of Chait, all horses and ponies belonging to government servants are assembled on the grand parade-ground and raced past the king and officials, who are stationed on the monument in the centre of the ground.

On the anniversary of the completion of the monument just mentioned, which bore Sir Jung Bahadur's statue, a mela is held on the parade-ground, all government officials have to pitch their tents, and gambling is allowed for two days and nights. The festival winds up with an illumination of the monument.

As Sir Jung Bahadur's statue and the four dragons have been transferred to a new temple built by him, the locale of this festival has been changed this year (1875).

CHAPTER III

OCCUPATIONS OF THE PEOPLE

As this sketch is not intended for a *Gazetteer*, it is unnecessary to enter at great length into the subject of the occupations of the people.

Priests and Brahmans of course are very numerous, and have much influence in a country where there are so many temples, and at least half the time of the people seems to be spent in pujas and religious holidays. The Raj Guru is a wealthy and influential person in the state, and has a large income from government lands, and also from the fines inflicted for offences against the rules of caste. Many other priests, gurus and Purohits, have lands assigned to them, and many of the temples have been richly endowed by their founders. Still a great many of the priests depend for their support on the offerings of their jajmans (clients), who pay them fees for the ceremonies performed at births, marriages and deaths. Every family has a special priest, whose office is hereditary. Immense sums are wasted in feeding Brahmans on all sorts of occasions. As an instance, it may be mentioned, that, when Sir Jung Bahadur met with an accident at Bombay in 1875, fifteen thousand rupees were spent in feeding Brahmans at Kathmandu.

Astrologers form another large class of the learned community. Some of them are priests, but in general the professions are distinct. In Nepal astrology must be a profitable pursuit, as no great man thinks of setting out on a journey, or undertaking any business whatever, without having an auspicious moment selected. Indeed the time for everything, from the taking of a dose of physic to the declaration of a war, is determined by the astrologers.

Baids, or medical men, are also numerous in Nepal, and all families of any pretension have at least one permanently attached to their service. There are, however, no public hospitals or dispensaries, nor any means provided for the relief of indigent-sick people.

The duties of clerks and accountants are performed by a special class of people, chiefly Newars.

Lawyers are not held in much estimation in Nepal. The chief justice gets a salary of some two hundred rupees a month, so that the inducements for bribery and corruption are great.

As an appeal can always be made to the Council (which practically means Sir Jung Bahadur), justice is on the whole pretty fairly administered.

The old savage code of punishments, involving mutilations, stripes, etc., etc., was abolished by Sir Jung Bahadur on his return from England. Treason, rebellion, desertion in time of war, and other offences against the state, are punished by death or imprisonment for life; bribery and peculation by government servants, by fines, imprisonment, and dismissal from office.

Killing cows and murder are punished by death; maiming cows and manslaughter, by imprisonment for life; and other acts of violence by imprisonment or fines.

If a low-caste person pretends to belong to a higher caste, and induces a high-caste person to partake of food or water from his hands, he renders himself liable to a heavy fine, or imprisonment, or the confiscation of all his property; or he may even be sold into slavery. The victim of his deception is re-admitted to his caste on payment of certain fees to the priest, and the performance of certain fasts and ceremonies (prayaschitta).

Brahmans and women are never capitally punished. The severest punishment for women publicly is imprisonment for life with hard labour, and for Brahmans the same with degradation from caste.

Slavery is one of the institutions of Nepal. Every person of any means has several slaves in his household, and the wealthy have generally a great number of both sexes. It is said that there are from twenty to thirty thousand slaves in the country. Most of these have been born slaves; but free men and women, with all their families, may be sold into slavery as a punishment for certain crimes, such as incest and some offences against caste. In a few of the wealthier households the female slaves are not allowed to leave the house; but in general they enjoy a great deal of freedom in this respect, and the morals of the female slaves are very loose in consequence. They are generally employed in domestic work, wood-cutting, grass-cutting, and similar labour. The price of slaves ranges for females from 150 to 200 rupees, and for males from 100 to 150 rupees. They are usually well treated, and on the whole seem quite contented and happy. Should a slave have a child by her master, she can claim her freedom.

All the trade and manufactures of the country may be said to be in the hands of the Newars and a few foreigners. A few families of Kashmiris have been settled at Kathmandu for

generations, and they, and some Irakis, are the principal traders in articles of European manufacture. There is a community of about 3,000 Nepalese established at Lhasa, where there is a Nepalese *rakil* (consul or resident), and these, who are chiefly Newars, carry on the trade between Nepal and Tibet. Most of the traders in corn, oil, salt, tobacco, confectionery, and other articles of domestic consumption, are Newars.

The manufactures of the country are few, consisting chiefly of cotton and coarse woollen cloth, a peculiar kind of paper (made from the inner bark of several species of *Daphne*), bells, brass and iron pots, ornaments of silver and gold, and coarse earthenware. All the mechanics of the country are Newars, except a few workmen from the plains of India, employed by the government in the public workshops and arsenals.

The great bulk of the population is employed in agriculture, as almost every family holds a small piece of ground. The soil of the valley cannot be said to be very fine, but the inhabitants certainly make the most of it. Every available scrap of ground is cultivated, the hill-sides being terraced wherever water can be obtained for irrigation. Indian corn and rice are the chief crops in the hot weather, and in the cold weather wheat, garlic, radishes, red pepper, ginger, potatoes, etc are grown. Most lands yield two crops every year, and from some even three crops are obtained. The work of cultivation is done almost entirely by hand, though of late years the plough is being more extensively used.

There are few cattle in the valley, as there is no grazing ground except at the foot of the hills. Buffaloes, sheep, and goats, for food are all imported. What few there are in the valley are small and of inferior breeds. Ducks and fowls are plentiful and of good quality. Much pains are bestowed on the rearing of ducks, as their eggs are greatly prized as an article of food. They are carried out daily to the rice fields in large baskets and allowed to feed there, and in the evening they are collected and carried home again.

The military art of course has great attention bestowed on it by the Gorkhas. In fact, most of the revenue of the country is wasted in playing at soldiering, and in manufacturing very useless rifles and cannon. The actual standing army consists of about 16,000 men. These are divided into twenty-six regiments of from 500 to 600 men each. Besides these, however, there is a large force consisting of men who have served for several years and taken their discharge. These men, after staying a few years at home, may again enter the ranks, and take the place of others, who in turn lie by for a year or

two. Thus the Nepalese could with little trouble raise a force of 60,000 or 70,000 men, who have been trained to arms.

The regiments are formed on the British model, and are drilled with English words of command, or at least what are supposed to be so. The army is officered much in the same way as the English army. There is, however, no regular system of promotion, all appointments being renewed annually, and grey-haired lieutenants are often to be seen in the same regiment with beardless colonels. In fact, all the higher ranks are filled up by the sons and relatives of Sir Jung Bahadur and his brothers.

Practically speaking, Sir Jung Bahadur is the head of the army, as well as of every department ; but the post of commander-in-Chief is held by his eldest surviving brother, General Ranadip Singh, K.S.I. Of the two younger brothers, Generals Jagat Shamsher and Der Shamsher, each commands a division of the army, at Patan and Bhatgaon respectively. Besides these, there are numerous generals and major-generals, varying from thirty down to five years of age, who are either sons or nephews or grandsons of Sir Jung Bahadur.

The usual undress of the army is a blue cotton tunic, with Paejamas of the same colour ; and for full dress most regiments have red cloth tunics and dark trousers with a red stripe. The artillery uniform is blue. The headdress consists of a small tightly-rolled turban, on which each soldier, as a distinctive mark of his regiment, wears a badge of silver, the property of government. Some of these are crescent-shaped, others oval, and so on. The non-commissioned officers wear chains on their turbans in addition to the badge, and the badges of the officers are jewelled and plumed in various ways, according to their rank. The value of the headdress of the officers is very great. Sir Jung's own is said to be worth £15,000.

The arms of the troops are very heterogeneous. Some regiments have still old flint muskets, other the percussion. "brown Bess," and others Enfield rifles, either given to the Nepalese by the British after the campaign of 1858, or else manufactured at Kathmandu¹⁷. Every soldier in addition to his bayonet carries the national weapon the kukhri.

The cavalry of the Nepal army is on a very limited scale.

¹⁷ *Many of the rifles said to be manufactured in Nepal, are breech-loader smuggled into the country through Bombay by the aid of Parsi merchants there.*

consisting of about 100 men. Indeed the country is not adapted for the manoeuvring of horse.

The artillery is on a larger scale ; and there is an attempt at horse artillery too. There are also four mountain batteries drawn by mules. These have been added to the armament of Nepal of late years, since it has pleased the British Commander-in-Chief to patronise General Babar Jung and carry him about as an A.D.C. to the camps of exercise and other places. There is a large number of cannon in store, and more are being cast and bored daily. Percussion-caps are also manufactured in the arsenal, with machinery imported from England, but they are by no means of first-rate quality. Powder of an inferior kind is likewise made and stored in great quantities.

As regards the efficiency of the army, there is no doubt that the material is good, and for defensive purposes, in their own hills and forests, the soldiers would fight well, and be formidable foes ; but for purposes of aggression it is doubtful if they would be of any use against Europeans. The officers are in general uneducated and ignorant young men, and the troops, though daily drilled so as to be tolerably perfect in their regimental exercises, have had no practical experience of war for many years. Their weapons are very poor ; a commissariat department can hardly be said to exist ; they are badly clothed, and their accoutrements are of the most miserable and dirty description.¹⁷

To give an idea of the force which can be assembled, I may mention that the troops employed in the last war with Tibet, in 1854, amounted to 27,000 men, with 29,000 partially armed coolies and camp-followers, and 390,000 unarmed baggage-coolies, leaving about 7,000 fighting men at home. The utmost efforts, however, were made in this war, and the country was reduced to the greatest distress, the sole result being that the Tibetans agreed to pay an annual tribute of 10,000 rupees (£ 1000).

The revenue of Nepal is about 96 lakhs of rupees (say £ 96000) (1875). It is chiefly derived from land-tax, custom-duties, the produce of the sal forests in the Terai, and various Government monopolies.¹⁸

¹⁷ *Their rifles are rusty and dirty-looking outside. As for the inside, I have often seen a soldier sitting by the side of a ditch, busied in scouring his rifle with a wisp of grass and handful of sand !*

¹⁸ *The budget for 1952-53 shows revenues of Rs. 4,01,04,000—the major items of revenue on land (Rs. 1,23,32,000) and forests (Rs. 1,00,00,000).*

Of the roads in Nepal there is little to be said. The only route by which Europeans are allowed to enter the country has been fully described already. As far as Hetowra there is a rough cart-track. From Hetowra to Bhimphedi the road is good, and the streams have been bridged. Beyond Bhimphedi the road is a mere pag-dande or footpath over the hills, impassable for laden beasts of burden. Within the valley there are only two good roads. One of these extends from Tankot, at the foot of the Chandragiri pass, to Bhátgaon. The other runs from Thápatali to Balaji, and is only about three miles in length. On these roads the streams are all substantially bridged. The other roads in the valley are rough footpaths, quite unfit for vehicles or even for laden beasts of burden. The two roads to Tibet are mere rugged paths over the hills.

CHAPTER IV

BRITISH INTERCOURSE WITH NEPAL

Although the native history of the country will be given in full, it may not be amiss to insert here a short account of the principal events in the intercourse of the British with Nepal.

The two governments first came into collision as early as the time of the Gorkha invasion. The former Rajas applied to the British for assistance, and Captain Kinloch with a few companies of Sepoys advanced into the Terai in 1765, but was repulsed by the Gorkha troops.

In 1791 the Gorkhas had entered into a commercial treaty with the British, and hence, when in difficulties with the Chinese in that year, they applied for assistance to Lord Cornwallis. In consequence of this, a mission under Colonel Kirkpatrick was despatched to Nepal, and reached Noakot in the early part of 1792. By this time, however, the Gorkhas had submitted to the Chinese, and British interference was unnecessary. This was the first occasion on which a British officer entered the country. One result of the mission was the signing of another commercial treaty on the 1st of March 1792.

In October 1801 a new treaty was signed by the British and Nepalese authorities, and Captain W. D. Knox was appointed British Resident at the Nepalese court. Many obstacles were thrown in the way of this officer's entering the country, but at last he succeeded in reaching the capital, in April 1802. Little benefit, however, arose from his presence in Nepal. He soon found that nothing could be done with a people "amongst whom no engagements, however solemnly contracted, are considered binding, when deviation from them can be committed with any prospect of impunity;" and in consequence of their failing to adhere to their engagements, he was withdrawn from the country in April 1804.

In January 1804 the treaty with Nepal was formally dissolved by Lord Wellesley; and though an attempt was made at negotiation in May 1810, the relations between the countries gradually became worse, till at length the encroachments of the Nepalese on British territory could no longer be endured, and on the 1st of November 1814 war was proclaimed by the British.

Of the progress of the war under Generals Marley, Wood, Gillespie, and Ochterlony, it is unnecessary here to give details. At first, from ignorance of the country and the enemy to be encountered, the British met with several disasters, under Generals Wood and Marley; and General Gillespie fell during the assault on a small fort named Kalunga. General Ochterlony was more successful, and the Gorkhas retired beyond the Kali river, and began to negotiate for peace. Inflated, however, by their temporary successes, the Nepalese would not listen to reason, and again took up arms. General Ochterlony was now put at the head of the expedition, and under him the British troops soon made their way to Makwanpur, a town and fort in the Terai, to the south of the valley of Nepal, distant only thirty-five miles from the capital. The Gorkhas, finding themselves worsted, now submitted and after much delay, and a threat on the part of General Ochterlony of again resuming hostilities, a treaty was at length signed in March 1816. By this treaty the Nepalese relinquished large portions of their newly acquired territory to the British. Some of these were retained by the British, and a large part of the Terai was not long afterwards restored to the Nepalese.

In fulfilment of the terms of the treaty, a British Resident was appointed, and Gardinar was the person selected to fill the post. As there was some delay, however, in his taking up the duty, Lieutenant Boileau was appointed to officiate for him, and this officer reached Kathmandu in April 1816.

The King of Nepal was at this time still a youth, and the reins of government were held by General Bhimsena Thapa.

Soon after the British arrived in the country, smallpox broke out, and committed great ravages among the people. Amongst other victims, the king died on the 20th of November 1816. One of his Ranis and six female slaves immolated themselves as Satis along with him. On the 8th of December, the young Prince, Rajendra Bikram Sah Bahadur Shamsheer Jung, was placed on the throne. As the new monarch was only three years old, the government was still carried on by General Bhimsena Thapa.

In the meanwhile, the Nepalese were intriguing with China for assistance to expel the British Resident and renew the war, but they failed in their designs.

Towards the end of 1817, Dr. Wallich visited Nepal, and carried on his botanical researches for a year.

From this time onwards the records of Nepal furnish little of interest, except a history of intestinal struggles for power between the Thapa and Panre factions, and futile attempts at

forming combinations with other states in Hindustan against the British. In 1824, the young king was married, and on the 5th of October 1829 a son and heir was born.

In 1838, the king, instigated by one of the Ranis, who was of an ambitious disposition, attempted to free himself from the rule of Bhimasena, but without success. The attempt, however, was renewed in 1836, and in 1837 Bhimasena was removed from office, and imprisoned on the charge of having poisoned an infant son of the king. He was, however, released and pardoned after a few months' confinement, but he never regained his former position; and in May 1839 he was again put in irons, on the old charge, and kept closely confined. His wife and female relatives were threatened with exposure and shameful ill-treatment in public; and preferring to die rather than be a witness of such disgrace, Bhimasena committed suicide in prison. At least so the government reported, though there were grave doubts at the time as to whether it was not a case of assassination. His corpse was dragged through the streets of Kathmandu, and flung upon a heap of rubbish, on the other side of the bridge leading from the town across the Vishnumati to the west. So ended the life of a gallant old chief, who had ruled Nepal for five and-twenty years.

From this time on to 1843, the enemies of Bhimasena, the Kala Panre faction, continued in power, though sometimes ousted from office for time by other factions. Intrigues both within the country, and in Hindustan, were being constantly carried on; and there were frequent disputes with the British Government, which sometimes threatened to terminate in open hostilities. Fortunately, however, by the skilful management of the Resident, Hodgson, war was averted.

In 1843 the nephew of Bhimasena a dashing soldier named Mathabar Singh, returned from exile.¹⁹ He soon obtained favour with the Court and army, and the first exertion of his power was to effect the destruction of his enemies, the Kala Panres, who were seized and executed in May 1843.

About this time mention is often made, in the reports of official proceedings, of a rising young soldier named Jung Bahadur. He was one of a band of seven brothers, the sons of a Kaji, or Nepalese official. He had, as usual, entered

¹⁹ *He had been sent on an embassy to Calcutta in 1836 and subsequently to Ranjit Singh. His conduct having been suspicious on the latter occasion, he had been detained by the British under surveillance receiving, however, an allowance of 1,000 rupees a month.*

the military service when young, and for a time had been the personal attendant of the young prince. By this time however, he had risen to the rank of Colonel, and in 1844 his uncle, Matabar Singh, expressed some alarm at the increase of his influence at Court and with the army.

The Resident, Sir Henry (then Major) Lawrence, mentions him as an intelligent young man, particularly expert in all military matters but, though young in years, profoundly versed in intrigue.

He continued to ingratiate himself with one of the Rani, who held the chief power in the Court, and at last, finding himself in a firmer position, he began to develop his ambitious projects. On the 18th of May 1845, Matabar Singh, who though prime minister, had become unpopular at Court, was summoned to an audience with the king at the palace. On entering the room where he expected to find the king he was killed by a rifle shot, fired from the Zenana gallery at the end of the room. His body was then thrown out of the window, and dragged away by an elephant to the banks of the Bagmati at Pashupati. Next morning Jung Bahadur reported the circumstance officially to the Resident. But for the time the king was said to have been the slayer of the prime minister, and the deed was acknowledged, and even boasted of, by the king. Subsequently, however, it appeared that Matabar Singh was killed by Jung Bahadur, at the instigation of the queen; and the king, who was little better than an imbecile, was made to take the credit of the deed.

Jung Bahadur now took a prominent part in the government, though not actually included in the ministry, which consisted of a sort of coalition of various factions, the prime minister being Gagan Singh.

In 1846 Henry Lawrence left Nepal, and was succeeded by Colvin, who, however, was soon obliged to quit the country on account of ill-health, leaving Major Ottley in charge. On the 15th September 1846, the Resident was surprised by visit at midnight from the king, who in much agitation informed him that a fearful tragedy was being enacted in the city.

This is what is known as the Kot massacre, and as it is an important event in the history of Nepal, it may be as well to give a detailed account of it.

The king at this time was a mere tool in the hands of the Rani, who, after the murder of Matabar Singh, may be said to have been the actual ruler of the country. In the coalition ministry she had one especial friend named

Gagan Singh. This noble, on the night of the 14th of September, was shot in his own house, while he was in the act of performing his devotions in a private room. Who instigated this deed has never been satisfactorily determined, although afterwards a person named Ali Jah, said to have been the murderer, was executed. The Rani, however, at once blamed her enemies in the ministry, and insisted on the king assembling all the ministers and nobles in council to find out the assassin. Fath Jung and his colleagues, surprised at the untimely summons, hurried to the place of meeting at the Kot, a large building, somewhat in European style, near the palace. Here, in the meantime, were assembled the Rani, Jung Bahadur, his band of brothers, and his faithful body-guard, armed with rifles. The queen's party was carefully arranged and heavily armed, whereas the members of council came as they were summoned, in a hurry, each from his own house, and with no weapons but their swords. There is no doubt that the whole affair was arranged beforehand, and that written orders were given by the Rani to Jung Bahadur. A stormy discussion ensued, insults were freely exchanged, and when Fath Jung laid his hand on the hilt of his sword,²⁰ it seemed to be the signal for an attack by Jung Bahadur and his faithful soldiers, who in the meantime had guarded the entrance of the building. In a few minutes thirty-two of the nobles of the country, and upwards of a hundred of the lower ranks, were shot down. The poor king, alarmed by the noise of the struggle, mounted his horse and rode off to the Residency. On his return, within an hour, he found the gutters around the Kot filled with the blood of his ministers, and what little power he possessed in the state was gone for ever.

Jung Bahadur, backed by his band of brothers and the army, was now the most powerful man in Nepal. A few of the old Sardars, however, still tried to make head against him, but without success. On the 2nd of November thirteen more of the Sardars were put to death, and in December the king fled from the country to Banaras.

The Rani, who had hoped by means of Jung Bahadur to establish her power, and to secure the succession to her own

²⁰ According to another story, an attempt was made to arrest Fath Jung, and his son attacked and wounded some of Jung Bahadur's brothers and party with his sword, Jung Bahadur shot Fath Jung with his own rifle, as he was going to draw his sword to cut down one of his brothers.

children, found herself bitterly disappointed, and was soon obliged to leave the country, and take refuge at Banaras.

In 1847 the king made an attempt to regain his power, and advanced as far as Segowli. Several plots were formed to assassinate Jung Bahadur, but without success; and the only result of them was that the agents were put to death, and the king declared by his conduct to have forfeited his right to the throne. Accordingly, on the 12th of May he was deposed, and the heir-apparent placed on the throne. The king now determined to make one struggle more, and entered the Terai with a small force, but he was attacked and easily taken prisoner.

From this time Jung Bahadur has been the undisputed ruler of the country. The old king is a prisoner in the palace. The present king is kept under the strictest surveillance, and not allowed to exercise any power whatever. The heir-apparent is also kept in a state of obscurity, being never permitted to take a part in any public business, or even to appear at the Durbars, to which the British Resident is invited. In fact, one may live for years in Nepal without either seeing or hearing of the king.

The present heir-apparent was born on the 1st of December, 1847.

In 1848 an offer was made to the British Resident of eight regiments of Nepalese troops to assist in the war against the Sikhs. This however was declined.

In April 1849 the Rani of Lahore, the mother of Dhuleep Singh, took refuge in Nepal.

Jung Bahadur, having got rid of every possible opponent, and having strengthened his position by connecting his family by marriage with every person who had any influence in the country, considered that he was perfectly secure. He therefore, in 1850, proposed to visit England, and started for this purpose with a large retinue on the 15th of January. One of his brothers was left to act as prime minister in his absence. This visit had a most beneficial effect, as Jung Bahadur was accompanied by two of his brothers and several of the influential men of the country, who thus had an opportunity of becoming acquainted with the power and resources of the British. The whole party were much delighted with the welcome they received in England, and they still talk in the warmest terms of admiration of all the wonders they beheld.

On the 6th of February 1851, Jung Bahadur returned to Nepal, and one of his first proceedings was to revise the crimi-

nal code of the country. Mutilation, which used to be inflicted as a punishment for many crimes, was abolished, and capital punishment was restricted to cases of murder and high treason. Regulations and restrictions were made for Sati, and many other reforms introduced. In short, whatever may be said of the way in which Jung Bahadur obtained power, there is no doubt that he has always exercised it for the good of the country, and he is undoubtedly the greatest benefactor that Nepal has ever possessed.

Shortly after his return, his enemies once more began to conspire against Jung Bahadur, and they were supported by some of the most orthodox and conservative of the nobles, who wished to make out that by his visit to England he had lost caste, and was unfit to hold the post of prime minister. Among the conspirators were the king's brother, one of Jung Bahadur's own brothers, and his cousin. These were arrested, and only saved from decapitation or mutilation by the British Government consenting to retain them as prisoners at Allahabad, where they were confined for several years. On some of the minor conspirators public degradation from caste was inflicted, a most disgusting ceremony.

From this time till 1854, all went on quietly in the country, with the exception of two more attempts to get rid of Jung Bahadur, in November 1852 and June 1853.

In 1853 a treaty for the extradition of criminals was proposed by the British Government, but it was not ratified till the 23rd of February 1855.

In 1853 the conspirators imprisoned at Allahabad were released, at the request of the Nepalese Government, and allowed to return to their country, where, however, they were kept under surveillance. Jung's brother was made governor of Palpa and Butwal, a district of the Terai, to the westward; he died in 1878. The king's brother who seems to be tainted with hereditary insanity, became a fakir, and may still (1876) be seen wandering about and bathing at the various holy places, in all the odour (and filth) of sanctity.

In March 1855 proposals were made for the admission of a scientific expedition into Nepal, under the Schlagintweits, but Jung Bahadur steadily refused to hear of such a thing.

In 1854 the Nepalese began to have disputes with the Tibetans, originating in the ill-treatment experienced by the embassy to China, which used to take tribute and presents every fifth year to the emperor. On the last occasion of the embassy passing through Tibet, it was plundered of merchandise and presents, and some of the officials were insulted. Great prepara-

tions were made by the Nepalese for this war for a whole year. Stores were collected, and coolies employed in carrying guns, ammunition, and food, to the frontier and large bodies of troops were raised.

The war was carried on with varying success for nearly two years. The Nepalese experienced great difficulty in conveying their guns and stores over the mountains, and the troops suffered greatly from the severe cold and scarcity of food. To alleviate the latter, Jung Bahadur is said to have discovered, and got the Raj Guru officially to corroborate the fact, that Yaks were not *oxen* but *deer*, and hence that they could be used as food by the orthodox Hindus !

Indeed, the obstacles met with were so great, that, though the Bhotias and Tibetans could not resist them in the open field, still the Nepalese were unable to penetrate beyond Junga, and the Kerong and Kutti passes. The difficulties to be encountered, had they advanced farther, would have increased at every foot-step, and it may be doubted if they would ever have succeeded in entering Tibet.

In November 1855, news reached Kathmandu that Kutti had been surprised and retaken by the Bhotiyas, and that Junga and Kerong were also surrounded by large bodies of troops. Reinforcements were at once hurried up; Kutti was retaken, and after some severe fighting Junga and Kerong were relieved. The relieving force at Junga, however, was besieged for twenty-nine days, and the troops suffered greatly from cold and want of food.

The Tibetans now began to find that they could not contend successfully with the Nepalese, and proposals for peace were made. The negotiations, however, lasted for months, as frequent references had to be made to the Chinese authorities at Lhasa. In the meantime six fresh regiments were being raised at Kathmandu, a war-tax was about to be levied on all officials, above the rank of Jamadar, of one-third of the produce of their land, and every preparation was made for pushing on the war in the next season. Fortunately, however, terms were agreed on, and a treaty of peace was signed on the 25th of March 1856. The main points of it were, that Tibet should pay 10,000 rupees (£1000) annually, on condition of the Nepalese evacuating the Tibetan territory which they had occupied; that the import duties on goods from Nepal should be remitted; and that a Gorkha official should be allowed to reside at Lhasa, to protect the interests of Nepalese traders. Several other minor points, such as exchange of prisoners, pardon for Tibetan subjects who had assisted the Nepalese etc., were provided for. Thus ended

the war with Tibet, much to the satisfaction of the Nepalese, upon whose resources the supporting of such a huge expedition was a burden that could not much longer have been endured.

On the 1st of August 1856, Jung Bahadur resigned the post of prime minister in favour of his brother Bam Bahadur, and he himself was created Maharaja, with sovereignty over two provinces of Kaski and Lamjung, and with power to act as adviser to the King and prime minister.

At the end of this year Schlagintweit was permitted to visit the country, and to take a few observations, such as could be taken within the narrow limits assigned to Europeans.

In the beginning of 1857 there was an uneasy feeling in the Nepalese army, which at one time threatened to produce serious consequences, but fortunately the disturbances were put down without bloodshed.

In June intelligence was received of the mutiny of the native army in Hindustan, and the Durbar at once offered to send troops to the assistance of the British. On the 15th of June two regiments started, and three more were to follow at once. Unfortunately, however, the measures adopted by the Resident, General G. Ramsay, were not approved of by the Governor-general, and the troops were recalled. Had they gone on, it is probable that the massacre at Cawnpore would never have occurred.

On the 26th of June, however, a telegram was received by the Resident, instructing him to accept the offer of troops, and 3000 men started on the 2nd of July while 1000 more followed on the 13th and 14th of August.

At the end of June, Jung Bahadur resumed the offices of prime minister and commander-in-chief, and shortly afterwards offers were made of more troops to assist the British; but it was not till the 10th of December that Jung Bahadur set out himself with an army of 8000 men. This force was joined by Colonel MacGregor, as military commissioner, and assisted in the campaign of 1857 and 1858 against the rebels.

Early in 1858 numbers of fugitive rebels took refuge in the Nepalese Terai; and as there were but few troops in that part of the country, they remained there almost unmolested. Amongst those who came subsequently, were the Begum of Lucknow and her son, Brijis Kadr., the infamous Nana Sahib, Bala Rao, Mammu Khan, Beni Madho, and about fifty more of the principal leaders of the rebellion. The rebels suffered greatly in the Terai from sickness and want of provisions; and in September the Nana himself was said to have fallen

a victim to malarious fever. This, however, is doubtful. The fact seems to have been, that the Nepalese temporised with the rebels till they had got all the jewels and money they could out of them, in the meantime throwing every possible obstacle in the way of attempts on the part of the British to arrest them. At last, at the end of 1859, the Nepalese organized an expedition, and, in concert with the British troops, swept the remainder of the mutineers out of the Terai.

In February 1860, the Nana's wives took refuge in Nepal where they still reside in a house close to Thapatali. There are not wanting those who say that the Nana himself is still living in the interior of Nepal; and as far as the British Resident's power of obtaining intelligence goes, he might be within twenty miles of the capital any day without his ever being heard of. The Begam of Lucknow and her son also took refuge in the country, and still (1875) reside there in a house not far from Thapatali.

The strength of the auxiliary force supplied by the Nepalese in the campaign of 1857-58 upwards of 6000 fighting men, with more than 500 artillerymen, and 24 guns, and of course a number of followers. All these, as well as the 4000 men of the earlier expedition, were fed and paid by the British from the day of their leaving Kathmandu.

In addition to the outlay thus incurred, all the troops employed received batta, and a large portion of the Terai was made over to Nepal. This ground contains valuable sal forests, and yields a revenue of several lakhs of rupees yearly. Besides this, General Jung Bahadur was created a G. C. B., an honour of which he is not a little proud.

There is no doubt that it was entirely owing to the personal influence of Sir Jung Bahadur that troops were sent to assist at all; and had it not been for his representations of the power and resources of the British, it may be doubted whether the Nepalese would not have held aloof from the struggle, or, more probably, have been induced to side with the rebels. Now however, all parties see the wisdom of the course adopted, and Sir Jung Bahadur's position has no doubt been rendered more secure by the benefits which the country has derived from his policy.

From the conclusion of the expedition against the remnants of the mutineers up to the present time, there is but little that is worth chronicling.

Some alterations have been made in the treaties for the extradition of criminals; but all efforts to induce the Nepalese

to relax their jealous rules regarding the exclusion of foreigners have proved fruitless, and the country, except for fifteen miles around the capital, is as much a *terra incognita* as it was when Colonel Kirkpatrick visited it nearly a hundred years ago.

In 1873-74 there were some disputes with Tibet, which was at one time feared might lead to another war. For the present, however, all danger of this seems to have passed away.

In 1873 Sir Jung Bahadur was created a G. C. S. I. ; and at the same time received from the Emperor of China the title and insignia of Thong-lin-pim-ma-ko-kang-vang-syan.

In 1874 he proposed to revisit England with several of his brothers, sons, and nephews, and he had got as far on the way as Bombay, when he met with an accident, which put a stop to the intended journey.

On 8th of August 1875, a son was born to the Crown Prince, the mother being one of Sir Jung's daughters. A son had been born four years before this, but he was a sickly child and died within a month of his birth.

CHAPTER V

FUTURE OF THE COUNTRY

Having now described the Valley of Nepal, and given a brief sketch of its people and its history, it only remains for me to add a few remarks on the probable future of the country, the general condition of the people, the prospects of trade, and the social intercourse existing between the Nepalese and Europeans. To treat of all these subjects fully would increase the bulk of this introduction to an unreasonable extent ; I shall therefore be as succinct as possible

As long as Sir Jung Bahadur retains his present influence in the country, it is extremely unlikely that there will be any change in the relations existing between the British and Nepalese. He has obtained a most astonishing hold upon the country. His word is law, and his power seems unlimited. Owing to the inter-marriages between his numerous relatives and all ranks of the upper classes, his family interests are interwoven with those of almost every other family, from that of the king down to the lowest officials.

The Heir Apparent to the throne is married to three of his daughters ; the second son of the king to a daughter and niece ; his eldest son married a daughter of the king, and has a boy of ten years of age ; the nephew of the king has married a daughter ; and so on through all grades of the higher classes. As Sir Jung Bahadur has had upwards of a hundred children, the opportunities for increasing his connexions have been tolerably extensive. Besides his own children merely, the immense number of his nephews and nieces must also be remembered.

Great though his power is, there are still some matters in which Sir Jung Bahadur dares not interfere with the customs and prejudices of the people. Thus, though he has restricted *Sati*, still he seems unable to abolish the custom entirely, as the priests, who are a most influential body, are of course strongly opposed to such a course. And as regards throwing open the country to Europeans, I believe that he himself would not be unwilling to do so ; but the measure would be so unpopular among all grades of the inhabitants, that to attempt it might endanger his position, if not his life. Bhimasena's unfortunate fate is often ascribed to the fact of his having been a party to the

admission of a European Resident into the country ; and the Nepalese have a proverb somewhat to the effect that "with the marchant comes the musket, and with the Bible comes the bayonet !" Sir Jung Bahadur is now advanced in years, being about sixty. What may happen in the event of his becoming frail, or dying suddenly, it is difficult to anticipate. Most probably there will be a succession of struggles for power, accompanied with much bloodshed, amongst his relatives ; such in fact as usually occurs when "an Amurath an Amurath succeeds." Some of the officials, who have grown gray in the service of the State without obtaining any promotion, and who have seen themselves passed over by children and favourites, are by no means well pleased or contented ; and some of these might be prepared to follow any influential leader ; but it is difficult to conceive where such a one is to be found outside of Sir Jung Bahadur's own family.

As regards trade, I am aware that it is very generally believed that there is a great field for European enterprise in Nepal and through it with Tibet. I suspect, however, that this is an erroneous idea. The people are poor, and have few wants that are not supplied by their own country. The export trade from Nepal is very small, and it is difficult to imagine that it could be much increased, as the country is a poor, rugged, mountainous land, just producing enough for the support of its population. The imports consist chiefly of cloth, and a few European articles used by the highest classes. The lower orders infinitely prefer their home-made cloth, both cotton and woolen, which is far more lasting than that which is imported.

One or two Europeans, who have been employed as tutors by Sir Jung Bahadur, have tried to develop trade ; but beyond exporting musk, and dealing in a few muslins, etc., for the families of the higher classes, they were quite unsuccessful...

The population of Nepal, as I have already said, is but a poor one. Some parts of the country, such as the valley around the capital, are densely, too densely, peopled ; but most of the country, so far as we are aware, consists of rocky ranges of hills, and narrow, unhealthy valleys, where the people can barely earn enough to feed and clothe themselves in the poorest manner. The Terai is the most valuable part of the country.... Though poor, the people in general are contented. They have few taxes to pay, and their customs and prejudices are not interfered with. Justice is fairly administered, and the "law's delays" are by no means so great as in more civilized regions. There are no legal harpies to foment litigation, no municipal corporations, no road-funds, no educational taxes, nor any of the thousand and one

other innovations. "Dastur," the mighty deity of the East, reigns paramount. Each family has a scrap of ground, for which they usually pay the good old established rent of half the produce. They cultivate this, and earn enough to feed themselves, to provide their simple clothing, and to leave a trifle for expenditure on the numerous high-days and holidays, which take up, perhaps, a third of their time. Beyond these they have no wants, and are contented, and enjoy life in their own way. "Such are natural philosophers," we may say with Touchstone. Foolish ones, perhaps; and no doubt their successors might be raised in the scale of humanity—at the cost of infinite suffering to the present generation. Whether we have a right to force our commerce and civilization upon people who do not want them; whether the people would really be benefited by them; and whether the means we should adopt for the purpose are the most likely to be successful; are questions that I leave for political economists to decide.

The position of the Resident in Nepal is a somewhat peculiar one. It differs from similarly named appointment in the protected States of India in this, that in Nepal the Resident has nothing whatever to do with the government of the country. In fact, he merely acts as consul, in the same way as British Consul at any European court. The Nepalese are particularly proud of their independence, and most jealous of any interference with their domestic policy.

Social intercourse there is none. The Prime Minister visits the Residency ceremonially, twice a year, and the Resident returns the visits in like manner. Besides these visits, the Resident and Minister may meet a few times in the year, when any especially important business occurs; or on the occasion of a marriage in the royal family the Resident may be invited to look on at the procession; but this is all the intercourse that takes place.

There is a guard of Nepalese soldiers on the road leading to the Residency, and no Gorkha can enter the limits of the Residency, without permission from Sir Jung Bahadur, and without being accompanied by the Vakil.

Such being the state of affairs, it can be easily understood how difficult it is for the Resident, or any European, to obtain information of any subject beyond what actually comes under his own observation. Long ago it used to be the custom to employ and pay what may be called spies.—"secret intelligence department" was the polite phrase,—and much money was expended in this way. It turned out, however, that when the Resident gave fifty rupees, the Durbar gave a hundred; and of course

the information obtained was most valuable ! One unfortunate man, who was employed to explore the country, disappeared ; and long afterwards, when a change of ministry had taken place, it was ascertained that the poor fellow had been suspected, and in consequence murdered. In extradition cases, unless the Nepalese are utterly indifferent in the matter, it is almost impossible to obtain the arrest of a criminal. In short, Nepal is the Alsatia of Northern India, and the Nepalese pride themselves on never surrendering a fugitive, provided, that is, that he is a Brahman, or likely to be useful to them in any way....

How the Gorkhas occupy and amuse themselves is as yet an unfathomed mystery to me. They have no business, except playing at soldiering ; they have no out-of-door games : they never shoot, except when they go to the Terai ; and they have no literature to occupy them in their houses. In short, they seem to have nothing to fill up their leisure hours, which must be numerous ; and in consequence they are given up to gossiping, and gambling. Attempts have been made at various times by their tutors to get the young men to play at cricket and other games, but such amusements are thought degrading. Even to walk is beneath their dignity, and when moving about their own houses and grounds, they are generally carried pick-a-back by a slave or attendant. I have often seen boys of from eight to fifteen years of age thus riding to their tutor's house of a morning, a distance of, perhaps, two hundred yards....

As for the country of Nepal, it would take the pen of a Ruskin and the pencil of a Turner or a Claude to do justice to its beauties. The road through the Terai, and the Noakot valley are most lovely and the views of the snowy range obtainable in the cold season from the Valley, and from the hills on the northern side, are, I believe, unrivalled for extent and magnificence. The climate is delicious. In winter the air is clear and bracing, and there are frequently hoar-frost and ice in the mornings. I have seen the thermometer as low as 20°, when exposed in the air at night. The summer is not very hot, and the thermometer indoors, with all the windows open, seldom ranges above 80°. The average mean temperature for the year is 60°, and the average rainfall 60 inches....

HISTORY OF NEPAL

CHAPTER I

MYTHOLOGY AND LEGENDS

The valley on the southern side of the snowy range, which is within Sumera (the Himalaya), which was created by Ishwar (who emanated from the great Ishwar, the first Buddha, who in his turn sprang from Sachchit Buddha, who was the first of all) was formerly known as Nag Hrad, i.e., the tank of the serpent.

In Satya Yuga, Vipaswi Buddha came from a city known by the name of Bandhumati ; and, having taken up his abode on the mountain to the west of Nag Hrad, sowed a lotus-seed in the tank, on the day of the full moon in the month of Chait. Having named the mountain on which he dwelt, Jat Matrochcha, ²¹ he returned to his former abode, leaving on the spot his disciples, to whom he foretold future events. In honour of this circumstance, a Mela (or fair) is held on the mountain on the day of the full moon in the month of Chait.

In the same Yuga, the lotus-seed that had been sown brought forth a lotus-flower, in the middle of which Swayambhu (who had come from Aknisht Bhuvan) appeared in the form of light, on the day of the full moon in Aswin. Having heard of this, Sikhi Buddha came from Arunpuri, and after much meditation and observation of the Swayambhu-light from a mountain, he uttered prophecies, and then incorporated himself with the light on the Mesh Sankranti day. ²² From this time the mountain was called Dhyanochcha, ²³ and a Mela is held there on the anniversary of that day.

After this, in the Treta Yuga, Biswa-bhu-buddha came from a country called Anupam, and having seen the Swayambhu Buddha from a mountain, and made an offering of a lakh of flowers, which had fallen from the trees on the mountain, to Swayambhu, he declared that the mountain should in future be called Phulochcha. ²⁴ Then, having shown to his disciples the

²¹ Now called Nagarjun.

²² The day on which the Sun enters Aries.

²³ Now called Champadevi, east of Chandragiri and south of Kathmandu.

²⁴ Now called Phulchok, above Godavari, 9720 feet high.

place through which the water of the Nag Hrad should be made to run out, he returned to his former abode

After this, in the same Treta Yuga Bodhisatwa Manjusri came from Mahachin (China), and stayed on Mahamandap²⁵ for three nights, and saw the Swayambhu light. He then thought of cutting a passage through the mountains to drain the Naga Hrad. For this purpose he went to the low hills on the southern side, and placed his two goddesses, named Barda and Mokchada, one on Phulochcho and the other on Dhyanochcha, himself remaining in the middle. He then cut through the mountain, which he called Kotwal,²⁶ and let the water run out. As the water escaped, several Nags and other animals living in it went out, but he persuaded Karkotak, King of the Nags, to remain; and on the Mesh Sankranti day, having pointed out to him a large tank to live in,²⁷ he gave him power over all the wealth of the valley.

He then saw Swayambhu, in the form of Biswarupa, on the day of the full moon in Kartik. He also discovered Guhjeswari, and saw her in the form of Biswarupa, on the night of the 9th of Pus Krishn. He then became absorbed in meditation, and worshipped Swayambhu in the centre of the lotus-flower, whose root was at Guhjeswari.²⁸ He next made the hill padma.²⁹ from which place to Guhjeswari, he built a town called Manju Pattan. He planted trees near Guhjeswari, and peopled the town with those of his disciples who wished to live as Grihasths, or householders. To those of them who wished to live as Bhikshus, or religious mendicants, he allotted a bihar.³⁰ He then installed a king, by name Dharmakar, and himself returned to China.

Sometime after this, some disciples of Manjusri built the Manjusri Chaitya, or Buddhist mound, near Swayambhu,³¹ to

²⁵ A small hill one mile east of of Bhatgaon, also called Manjusri Than, because there is a chaitya there dedicated to Manjusri,

²⁶ Or Kotwalder, the place where the Bagmati passes out of the valley.

²⁷ The tank called Taudah, of which more hereafter.

²⁸ About a quarter of a mile above Pashupati temple, on the left bank of the Bagmati, and on the north of the Pashupati wood.

²⁹ The same as Swayambhu hill.

³⁰ A square of houses, with a shrine inside, used in former times as a monastery, but nowadays occupied by Banras and their families.

³¹ This temple is on the western peak of Swayambhu hill.

worship Manjusri Chaitya, or Buddhist mound, near Swayambhu. This took place on the 5th of Magh Sudi. Therefore ³² from that time the tank appointed as the dwelling-place of the Nag was called Tau-dahan (or Taudah), i.e., the large tank, and people bathe there on the Mesh Sankranti, and worship Swayambhu Chaitya ³³ on the day of the full moon in Kartik, when also a Mela is held. A great ceremony also takes place at Guhjeswari on the 9th of Aghan, on which day the goddess revealed herself; and likewise at Manjusri Chaitya on Sri-panchami, or the 5th of Magh Sudi, the anniversary of its building.

After this, in the same Treta Yoga, Krakuchhand Buddha came from Kshemavati, and saw Guhjeswari in the form of the Swayambhu light, which led him to think of consecrating a mountain, after the example of the other Buddhas, who had formerly visited the place. With this intention he ascended the high mountain to the north, and fixed his abode there. He then explained the merits of Swayambhu and Guhjeswari to his followers, and instructed them in the ways and doctrines of Grihasths and Bhikshus. He then permitted seven hundred of his disciples of the Brahman caste of Gundwaj and the Chhetri caste of Abhayandad to live as Bhikshus; but finding no water on the mountain, with which to perform the Abhishek ³⁴ on them he called on Swayambhu and Guhjeswari, and said, "Let water run out of this mountain." At the same time he thrust his thumb into the mountain, and made a hole, through which Ganga Devi appeared in corporeal form and offered Argh ³⁵ to the Buddha; and then changing her form into water, ran out of the mountain on the Mesh Sankranti day, and became known as Bagmati. With this water Krakuchhand performed Abhishek. Half the hair cut from his disciples' heads on the mountain he buried under a mound, and the other half he threw up into the air. Wherever the hair fell, a stream was formed, which was

³² There seems to be some confusion here in the MS.

³³ A Chaitya is a Buddhist temple; in its primitive form, a mere mound of earth, like a barrow; afterwards built of brick or stone in various shapes with images, etc., as shown in the plate.

³⁴ A person is bathed; then mantras are recited, and holy-water (from the Ganges, or from different tirthas mixed) is sprinkled upon him.

³⁵ Water is taken in the sacrificial vessel called argha, and rice, flour and powdered sandalwood are put into the water, which is then poured at the feet of an image or on a shrine.

called Kesavati, from *kes* (hair).³⁶ Hence, on the Mesh Sankranti day, people go to this mountain to bathe in the river, because of its sanctity in having been brought forth by the command of Krakuchhand; whence also the place was named Bagdwar. People also visit the hair-chaitya, and bathe at the source of the Kesavati river on the same day. After this, Krakuchhand taught the four castes (*i.e.*, Hindus) the way of living as Grihasths and Bhikshus worshipping Swayambhu and Guhjeswari, and saw in the wood planted by Manjusri the three gods Brahma, Vishnu, and Maheswara (Siva), in the form of deer. He pointed these out to his disciples as worshippers of Swayambhu and Guhjeswari and protectors of the people. He said also that they had come as prophesied by Padma-pani-Bodhisatwa-Lokeswara, to whom they had given their promise to that effect, and had foretold that, in Kali Yuga, Umeswar Pashupati would be a very celebrated name. He then called the place Mrigas-thali, after the three deities who appeared in the form of deer.³⁷ He then permitted those of his disciples who wished to live as Grihasths to inhabit Manju Pattan; and to those who wished to live as Bhikshus he allotted bihars and temples. Having done all this, he returned to his former abode.

After this, Maheswara, in the shape of a deer, disclosed himself in the form of light, which pervaded the seven firmaments above Bhulok (the earth) and also the seven firmaments below Rasatal (Hades). On seeing this, Brahma went upwards to see how far the light extended, and Vishnu went downwards for the same purpose. The place whence Vishnu departed is called Vishnu-Gupt, and the Mahadeva was called Pashupati. From there being many Sleshmantak (Lapsi) trees, the forest was called Sleshmangtak-ban. Some inspired devotees say that this ban was called Sleshmantak because Mahadeva, having come from Badri Kedar, showed himself in it, at the time when three hundred years of the Treta Yuga remained to be completed. Brahma and Vishnu, having returned from their journeys to see how far the light of Mahadeva extended, met at the place where Sesh Narayana³⁸ is; and on comparing notes, Vishnu said that he was not able to find the limit to

³⁶ *Kesavati is another name for the Vishnumati, which is formed by the junction of several streams at the N. W. corner of the valley.*

³⁷ *The wood on the left bank of the Bagmati, opposite Pashupati temples.*

³⁸ *A place near Phurphing, a village on the hill south of Kathmandu.*

which the light extended, whilst Brahma declared that he had gone beyond it. Vishnu then called for witnesses, and Brahma produced Kamdhenu (the celestial cow), who, on being asked to declare the truth, corroborated Brahma's assertion with her mouth, whilst she shook her tail by way of denying it. Vishnu then, seeing what was the truth, uttered a curse on Brahma, to the effect that his image should nowhere be worshipped, and on Kamdhenu, that her mouth should be impure, but her tail sacred. Having done this, he remained in that place with the Sesh and cow, but Brahma disappeared.

Dharmakar Raja who was made king by Manjusri, having no issue, appointed as his successor Dharmapal, who had come with Krakuchhand and resided in Manju Pattan. He then died, having obtained salvation through the worship of Swayambhu. In the same manner many other persons came, and having gone through a course of austerities discovered holy places and deities.

In the reign of Raja Sudhanwa, a descendant of Raja Dharmapal, the Treta Yuga ended, one-fourth part of sin having thus displaced the same quantity of virtue. He was displeased with his place in Manju Pattan, and therefore changed his residence to a new one, built in a town which he founded on the banks of the river Ikshumati,³⁹ and named Sankasya-nagari. From the place he went to Janakpur, where feats of strength were to be performed by Rajas for the hand of Sita, the daughter of Raja Janak. Janak, for some reason which is not known, put Sudhanwa to death, and sent his own brother Kusdhvaj to reign in his stead at Sankasya. Kusdhvaj's descendants ruled the country for some years, after which the dynasty became extinct.

In the Dwapar Yuga, Kanak Muni Buddha came from the city of Sobhavati, and, after visiting the shrines of Swayambhu and Guhjeswari ascended into heaven, where he caused Indra, the king of the gods, to practise virtue (*dharm*), and then returned to his bihar. After him Kasyapa Buddha came from Benares, and, after visiting the shrines of Swayambhu and Guhjeswari, preached to the people. Then he proceeded to the Gaur country (*Bengal*), the king of which, by name Prachand Deva, gave him a Pindpatra (sacrificial vessel). The Buddha then directed Prachand Deva to go to Swayambhu Chhetra (Nepal), and become the disciple of Gunkar Bhikshu, a follower of Manjusri. There he was to live a life of celi-

³⁹ Now called Tukhucha, a stream to the east of the British Residency. It runs into the Bagmati between Thapatali and Kathmandu.

bacy and beggary, till he had read all the shastras, on the completion of which task he was to forsake that mode of life, become a teacher, and live for ever. Having given these directions, the Buddha returned to his abode, and Prachand Deva Raja obeyed his instructions, abdicated in favour of his son Shakti Deva, went to Nepal, and lived as a beggar, under the name of Santikar. In due course he became an Acharya (teacher), and changed his name to Sant-sri. He then thought that the Kali Yuga, in which mankind would be utterly sinful was approaching. He therefore covered the Swayambhu light with a stone, and built a chaitya and temple over it. He then built five rooms named Basupur, Agnipur, Bayupur, Nagpur, and Santipur,⁴⁰ in the last of which he lived, absorbed in devout meditation.

Once upon a time a certain Pandit, of Vikram Sil Bihar in Benares, named Dharma Sri Mitra, was reciting some moral traditions from a book, when he came to the *mantra* of twelve letters, which he could not explain. Ascribing this inability to his not having visited Manjusri, he determined to go to see him, and for this purpose went to Swayambhu. Manjusri, having become aware of this through meditation, also went to Nepal, and began to plough a field, having yoked for that purpose a lion and a sardul (griffin). Seeing this strange sight, Dharma Sri Mitra went up to Manjusi, and asked the way to China. Manjusri replied that it was too late that day to commence his journey, and took him to his house, where he instantly caused a good bihar to spring up, in which he lodged his guest. During the night Dharma Sri Mitra overheard some conversation between Manjusri and his wife, which made known to him the disguised Manjusri and he slept at the threshold of his room. In the morning Manjusri made him his disciple, and told him the meaning of the mantra. The bihar, in which he lodged, he called Vikram Sil Bihar, and the field which he was ploughing, when met by Dharma Sri Mitra, he called Sawa Bhumi; and to this day this is the field in which rice is planted before all the other fields in the valley.⁴¹

⁴⁰ *These rooms are said still to exist round the Swayambhu temple, and a bhikshu lives in one of them. In Santipur it is said that there is a passage leading to a subterranean room under the mound, in which Santikar died.*

⁴¹ *Vikram Sil Bihar is now Thambahil (vulgarly Thamel), a suburb on the north side of Kathmandu. Sawa Bhumi is now called Bhagwan's Khet, a field about a mile south-west of the Residency. It belongs to the priests of Thamel and is the first spot planted with rice every year.*

Hearing that there was no Raja in this country, a descendant of Raja Sakti Deva came from Gaur. One of his descendants, Gunkamdeva, having committed incest, the gods were displeased, and sent a drought and famine on the country. He then having been initiated in the mysteries by Santikar Acharya, who lived concealed in the Santipur of Swayambhu, brought the nine Nags under his control, and caused them to give a plentiful rain. When he was performing the ceremonies to summon the Nags, Karkotak, who lived in the Nagdah, did not come, but the other eight did. Upon this Santikar Acharya gave Gunkamdeva some *dub*-grass and *kund*-flowers, through the virtue of which he jumped into the tank, and catching hold of Karkotak, made him a prisoner. On his way home he became tired, and sat down to rest at the foot of the Swayambhu mount. This place is still marked by an image of Karkotak, at the south-east corner of the mount, called Nagsila.⁴² The road by which he brought the Nag was called Nagbata. When Gunkamdeva brought Karkotak before Santikar Acharya, his spiritual guide, all the Nags worshipped him, and they each gave him a likeness of themselves, drawn with their own blood, and declared that, whenever there was a draught hereafter, plentiful rain would fall as soon as these pictures were worshipped.⁴³

During the reign of Sinha Ketu, a descendant of Gunkamdeva, there was a virtuous merchant by name Sinhal. On a certain occasion he took five hundred Baniyas and proceeded northwards⁴⁴ to Sinhal Dwip (Ceylon). On the way they saw a golden chaitya, and, in spite of Sinhal's warning, the Baniyas took away gold from it. After crossing with great difficulty the arm of the ocean, in the passage of which the power of Sinhal alone saved them, they were met by five hundred and one Rakshasis (ogresses), who, in the form of lovely damsels, enchanted them, and each took one as a companion. The Lokeswara Aryavalokiteswara, taking pity on Sinhal, appeared in the wick of his lamp, and told him what these damsels were, and that some day they would devour his followers. He added that if he doubted him, he could go to Ashaya kot, and, if he wanted to be saved, he should go to the sea-shore, where on the fourth day he would meet a horse, which, after making obeisance, he should mount and cross the sea. Sinhal went to Ashaya (or

⁴² Still known by this name.

⁴³ These pictures of the Nags are still worshipped when there is a draught, and small ones are pasted on the walls of houses.

⁴⁴ It ought to be southwards.

Ayasa) Kot in the morning, where he saw all sorts of persons who had lost their limbs, which convinced him of the truth of what he had been told. He then collected his five hundred companions, and went to the sea-shore, where they mounted the horse Balah, which took them across the ocean. Their mistresses the Rakshasis pursued them, calling them by name. The Baniyas, in spite of the warning of Aryavalokiteswara, looked back, fell from the horse, and were devoured by their mistresses. Sinhal was the only one who arrived safely at home, followed by his Rakshasi, who remained outside his house, without any notice being taken of her by Sinhal. A rumour regarding a beautiful damsel having reached the ears of the Raja of Sankasya-nagri, he sent for her, and kept her in his palace. One day the Rakshasi flew away to the sky, and summoned her sister Rakshasis, who came and destroyed the Raja and all his family. Sinhal, having heard of this, went to the Raja's durbar and, reciting the mantras of Aryavalokiteswara, flourished his sword and drove away the Rakshasis. The people then elected him to be their king and he ruled for a long time. He pulled down his own house, and built a bihar, and consecrated an image of Bodhisatwa. In consideration of the Rakshasi, who followed him from Ceylon, having been his mistress, he raised a temple for her worship, and assigned land for its support. He having no issue, the dynasty became extinct on his death. To the bihar which he built he gave the same name that Manjusri gave to the one which he caused to spring up for Dharma Sri Mitra, viz., Vikram Sil Bihar.

In the Satya Yuga there was a city named Dipavati (from Dipankar Buddha, who had an image there), in which lived a virtuous Raja, whose name was Sarbanand, who was considered to be an incarnation (of Buddha). When visiting Guhjeswari, he was pleased with the place, and built a durbar and fixed his abode there. This Raja being very virtuous, built a bihar adjacent to his palace, and gave it as a residence for bhikshus. He also built a chaitya in front of his palace, and appointed a day for fasting in honour of it. Once upon a time he wished to give presents and alms to beggars and fixed days for that purpose on the anniversaries of the beginning of the Yugas.⁴⁵ At this time there was an old woman who also gave alms, and Dipankar Buddha appeared in corporeal form and took her alms before

⁴⁵ Namely, Dwapar Yuga on the 3rd of Baisakh sudi; Satya Yuga on the 9th of Kartik sudi; Treta Yuga on the full moon of Magh; and Kali Yuga on the 13th Bhadon badi.

those of the Raja. The Raja upon this asked him why he preferred to take the old woman's alms first, and he answered that the grain given by her had been collected with much greater labour than the Raja's gold. This set the Raja thinking, and seeing a blacksmith working hard with his hammer, so that he was all covered with sweat, he went to work along with him. He remained working here for two months, and brought good luck to his host. The money which he earned he spent in purchasing gifts for the beggars and fixed the 8th of Sawan Sukla as the day for distributing them. Dipankar Buddha again appeared, and, after taking his alms, blessed him, and said that the fame of this meritorious act would last to the end of the world, and that in Kali Yuga salvation would be obtained only through Buddha. The Raja then placed an image of Dipankar in his durbar, The bihar which he had built previously to this, in front of which he had made a chaitya, became known by the name of Dipavati; and people celebrate the anniversary of the 8th of Sawan Sukla by worshipping Buddha.⁴⁶

After this, many Rajas, such as Manichur, and many Rishis (ascetics), and many gods and goddesses, such as Mahadeva and Parvati, came to practise austerities here. Some discovered holy places; some returned to their former abodes; and some remained and took up their residence here.

The great Rishi, however, from whom Nepal derives its name, was a devotee named Ne. He performed his devotions at the junction of the Bagmati and Kesavati, and, by the blessing of Swayambhu and Bajra Jogini, he instructed the people in the true path of religion. He also ruled over the country.

Once upon time, when sixteen thousand years of the Dwapar Yuga remained, their being no Raja to rule over the country, the Kiratis, who dwelt originally to the eastward, but had removed to the city of Suprabha, west of Nepal, came here and ruled over the country. After a thousand years of their dynasty had elapsed, in the reign of Sanku, a prince named Dharma Datta was born in Kanchi.⁴⁷ One day he met a devotee in Kasi (Benares), who spoke much about the holiness of this place, saying "that Swayambhu and Guhjeswari had appeared here in the form of light; that Brahma and other gods had come to protect and maintain the followers of Manjusri. Mahadeva appeared in this holy place in the form of a deer. (Everything

⁴⁶ *There is a bihar at Patan called Dipavati Bihar, where this festival is still celebrated.*

⁴⁷ *Now Thankot.*

⁴⁸ *Kanchipur, or Conjeveram, near Madras.*

is contained within him, for the sky is his Linga and the earth his Bithika.) By the direction of Buddha he changed his form and settled down in the form of light called Pashupati. Karkotak Nag lived there, and had control over all the wealth of the country. There were the Bagmati, Kesavati, and Rudramati ⁴⁹ rivers. There also was the Manmati, ⁵⁰ which was brought forth by Bandevi, to whom Raja Manichur gave the jewel from his head, for cleansing the blood from which the river was produced. There there were the four Kholas (small streams in narrow valleys), Prabhavati, Hanumasi, Danavati, and Ikshumati. ⁵¹ There there were the following holy places on the banks of the Bagmati, where people obtain salvation; viz., Punya, Sant, Sankara, Raja, Manoratha, Nirmala, Nidhi, Gyana, Chintamani, Pramoda, Sulakshan, Jaya, and others. ⁵² There there were Mani Lingeswara, Gokarneswara, Kileswara, Sarbeswara, Gandheswara, Phanikeswara, Garteswara, and Vikrameswara. ⁵³ There there were the four joginis; Mani

⁴⁹ *The Rudramati is a tributary of the Bagmati, between Pashupati and Kathmandu, now called Dhobiya-khola.*

⁵⁰ *Now called Manoharakhola, a tributary of the Bagmati, west of Pashupati.*

⁵¹ *The Prabhavati or Nakkukhola runs from Phulchok south of Patan and falls into the Bagmati above Chaubahal. The Hanumati is a rivulet between the Ikshumti and the Rudramati. The Danavati is a small western tributary of the Bagmati, below the junction of the Vishnumati. The Ikshumati is a small stream to the east of the Residency, on the bank of which is a mound with an image of Saraswati, said to be the only remnant of Sankasya Nagari.*

⁵² *Punya is near Gokarna, at junction of a small stream with the Bagmati. Sant lies where a nullah joins the Bagmati near Guhjeswari. Sankara is now called Sankhamula, north of the left bank of the Bagmati. Raja lies on the right bank of the Bagmati, at the junction of Rudramati. Manoratha is on the Vishnumanamaiju. Nirmala is on the Vishnumti near the burning-ghat opposite Swayambhu. Nidhi is just below the junction of the Vishnumati with the Bagmati. Gyana is at the junction of the Danavati and Bagmati. Chintamani is a little below Nidhi; Pramoda a little lower down where the Balku joins the Bagmati from the west. Sulakshan is still lower down, at the junction of another western affluent; and Jaya still lower, at the junction of another western affluent; and Jaya still lower, at the junction of the Naku with the Bagmati.*

⁵³ *The shrine of Mani Lingeswara is on Manichur mountain, on the north of the valley. Gokarneswara is about two miles N. E.*

Jojini, who appeared for Raja Manichur; Bajra Jogini, who appeared for Aryacharya; Bidyadhari Jogini, who appeared for Apasi Pandit; and lastly Hingu. Jogini.⁵⁴ There there were sixty-four lingas, consecrated by different gods. From this day that place was made as Mahapitha, because it contains the four most sacred shrines in the world; viz., Swayambhu Chaitya, Guhjeswari Pitha, Siva Linga Pashupati, and Karbi Smashan.⁵⁵ Many years after Ne Muni, a sinner named Birupaksha went there. Some say that he was a Daitya (demon), some that he was a Brahman, others that he was a Chhetri Raja. The following is his history. Birupaksha when twelve years of age, saw it written in his horoscope that he would commit incest with his mother. He was so disgusted at this that he left his home and became a devotee. His mother, however, did the same and after several years they met without knowing each other, and the incest was committed. Afterwards Birupaksha, becoming aware of his sin, went to Siva to enquire how he was to purify himself. Siva told him to drink twelve loads of melted copper. Seeing that he would lose his life by following this advice, he next went to a bhikshu, who gave him a rosary and told him to recite certain holy names while counting it, and that when the thread of it was worn out he would be pure. Birupaksha for a time followed this advice, but, finding the occupation very tiresome, he gave it up and went to travel. During his journey, he saw a man cutting down a tree with a needle, and on asking why he did not cut it with a hatchet, the man replied that that would be too laborious a work. This brought him to his senses, and he returned to his rosary, but soon left it again. Then he saw a bird taking water with its bill from a tank full of water, and dropping it into an empty one to fill it. This again brought him to his senses, and he returned to his rosary. Once more, however, he forsook it, but seeing a man attempting to make a mountain and a plain level with a few handfuls of dust, he returned to his rosary and completed his task. After this he saw an emblem of Siva (the Linga), and saying, 'It was you who advised me to lose my life,' he began of Pashupati, on the Bagmati. Kilesvara is at a place called Changunarayana. Sarbeswara is in Patan; Gandheswara is at Chaudahal. Phanikeswara is at Phurphing. Garteewara and Vikrameswara are not known to the translators.

⁵⁴ Mani Jogini's shrine is at Sankhu; Bajra Jagini's at Sankhu and at Phurphing; Bidyadhari Jogini's below Swayambhu; and Hingu Jogini's south of Thapatali and also west of Patan.

⁵⁵ Karbi or Karbir Smashan is on the Vishnumati, S. W. of Kathmandu.

to break every emblem of Siva he met with. At last he came to Pashupati, who prayed to Buddha to save him, and through his blessing and being provided with a head-dress of Buddha, Birupaksha, instead of breaking, worshipped him.⁵⁶ For this reason every emblem of Siva is a little bent one side, except the one at Pashupati. Then, as Buddhists do not eat when the sun is gone down,⁵⁷ he requested the sun, whom he caught hold of with one hand, not to set until he had taken his meal; and in this posture he died at Pashupati."

Having heard all these praises of the country from the devotee, Raja Dharma Datta made over the charge of his city Kanchi to Balketu, one of his ten sons, and went to the country of Pashupati, with the rest of his sons, and his minister Buddhikhem. He then prayed to Bagmati at the Sundara Tirtha, who gave him a blessing, by virtue of which he subdued the Kirati Raja Sanka, and took possession of the country. He then built a town, extending from Budha Nilkantha to Kotwal, which he named Bisalnagara, and peopled with the four castes (i.e., Hindus). He reigned a thousand years, and with great rites and ceremonies he built the temple of Pashupati, and presented much wealth and many valuable articles to the shrine. He also made a chaitya at the north-west corner of Pashupati, which he named after himself, Dharma Datt Chaitya. He lived a virtuous life, and was blessed with a numerous family and many subjects.

One thousand years after the death of Dharma Datta, an Asur (demon) named Danasur, coming to the city of Suprabha, reigned there a thousand years. Notwithstanding his wife's advice to the contrary, he began to practise austerities on the banks of the Bagmati river, with the object of getting possession of the wealth of Indra, the king of the gods. He continued doing this for twelve years, and then Bhakti Basag tirtha informed him that for thirty-four years he would have possession of the one-hundredth part of the wealth of Indra. Danasur thus, like a thief, stole Indra's wealth; and with the intention of increasing it, he spent none of it in charity, nor did he feed any poor people, but he hoarded it up and buried it in the ground. When Indra sat in his Sudharma council, and came to know the fate of his wealth, he ordered Karkotak Nag

⁵⁶ In commemoration of this, once a year, on the 8th of Kartik sudi, the image of Pashupati is decorated with a head-dress like that of the images of Buddha, and worshipped.

⁵⁷ This is not now the custom in Nepal, when the Buddhists always eat after sunset.

to take back his riches, keeping one-fourth for himself, and floating the remaining three-fourths down a river. Karkotak kept one-fourth in his tank (Taudah), and floated the other three fourths down a river, which he created for the purpose, and named Ratnavati.⁵⁸ By this means the riches were brought into the Bagmati. The place where Danasur buried his wealth is named Danagar,⁵⁹ and the junction of the Ratnavati with the Bagmati is named Pramoda Tirtha, because Danasur observed austerities there and gained his object, and Indra prayed there for the restoration of his wealth and also had his desires fulfilled.

One day the wife of Danasur, having quarrelled with her husband bathed in the Bagmati, and prayed to Basundhara Devi, who, being pleased, caused a daughter to be born to her, who was named Prabhavati, and who appeared in the form of a river, springing from a mountain near Phulchauk, and came to join the Bagmati at the place where the wife of the Asur had bathed.⁶⁰ The spot is named Jaya Tirtha, from the wife of Danasur having obtained victory (jaya) there. Danasur in order to make a pond for his daughter Prabhavati to play in, filled up the passage for the water out of the valley at Chauhahar, and the valley became a vast expanse of water. The Gosring⁶¹ and Manichur mountains were not submerged, on account of there being Swayambhu chaityas.

Formerly, when the valley was a lake, the abode of Naga, Manjusri let out the water, and every animal went out, including Kulik Nag. This Nag seeing the valley now full again, came to live in it. Aryavalokitesawara-padma-pani-bodhisatwa, seeing that this Kulik Nag was spoiling the memorial of Manjusri, sent Samant-bhadra-bodhisatwa to make him immovable. He went and sat on the Nag's back, and became a mountain, called Kileswara,⁶² on which he left a portion of his spirit and then disappeared.

After this, Takshak Nag, who was also formerly compelled by Manjusri to leave the valley, became angry, when it was again under water, and began to bite people without any provoca-

⁵⁸ Another name for the Balku, a right-hand tributary of the Bagmati.

⁵⁹ The name of Danagar is also given to a tributary of the Bagmati, which runs past Kirtipur.

⁶⁰ Prabhavati is another name for the Nakku.

⁶¹ Gosring is another name of the hill of Swayambhu.

⁶² The hill on which Changu Narayan stands.

tion. This sin produced leprosy in his body, and, to expiate his offence against Manjusri, he came to Nepal, and began to practise austerities at Gokarn, when the prince Gokarn had obtained salvation. Garud, seeing him, came to catch him, but he, being more powerful than Garud, on account of the austerities he had practised, caught hold of Garud, and kept his head under water. Garud invoked the aid of his Master Vishnu, who came, and was going to strike Takshak with his charka; but in the meantime Aryava-lokiteswara-padma-pani-bodhisatwa, seeing that a Nag observing austerities was being killed, came from Sukhavati Bhuvan (heaven) to protect him. Vishnu then took him on his shoulders, and the Lokeswara caused friendship to be established between Garud and Takshak, and put the latter round Garud's neck. Then Garud lifted up Vishnu; and the lion, which had been ridden by the Lokeswara, lifted up Garud, and, flying up into the air, alighted on a mountain, which was named Hari Hari Bahan,⁶³ where the Lokeswara disappeared. This mountain was in consequence named Charu, but since then it has been corrupted into Changu. This mountain also was not submerged, when the valley was flooded by Danasur. Phulchauk, Dakshin Kali, and Kachhapal mountains were also above water; and the light named Pashupati was also not extinguished.⁶⁴

Nagarjunpad has made a cave on the Jat Matrocheha mountain where he had placed an image of Akshobhya Buddha, to worship Swayambhu.⁶⁵ As the water filled the valley, it rose up to the navel of this image, whereupon Nagarjun caught the Nag that was playing in the water and making it rise, and confined him in the cave. Whatever water is required in this cave is supplied by this Nag to the present day, and for this reason the Nag is called Jalpurit.⁶⁶ This Nagarjunpad Acharya made in earthen chaitya, and composed or compiled many tantra-

⁶³ *Another name for the hill of Changu Narayan, five miles east of Kathmandu. Here there is a composite image, representing Lokeswara upon Vishnu, upon Garud, upon a lion. The Munshi supposes that the object of this is to degrade the Hindu religion in the eyes of Buddhists.*

⁶⁴ *Dakshin Kali is the hill on which Phurphing stands; and Kachhapal is another name for the hill of Chaubakar or Chauhar.*

⁶⁵ *This hill is now called Nagarjun, and on its northern side are numerous caves, some of which contain images. One of these is said to be the identical cave mentioned in the text.*

⁶⁶ *Literally, making full of water.*

sastres, and discovered many gods. He died in the cave. The mountain then became known as Nagarjun, and it is considered very sacred. People who are anxious to obtain salvation leave orders with their relatives to send their skull-bone (the "frontal-bone") to this mountain, where it was thrown high into the air, then buried, and a Chaitya built over it.

The valley continuing to be a lake, some say that Bhimsen (one of the Pandavas of the Mahabharatha) came from Dolkha and used to amuse himself on it in a stone boat. The daughter of Danasur, seeing Bhimsen, ran away. After this Vishnu came, and, having killed Danasur, opened a passage for the water through the Chaubahar or Kachchapal mountain, and carried off Prabhavati.

After Vishnu returned to his Baikunth (paradise), and the other gods to their respective abodes, this valley of Nepal again became inaccessible. When the valley was changed into a lake by Danasur, some inhabitants of Manju-pattan, Sankasya-nagara and Bisal-nagara, saved their lives by fleeing to other places, and some were drowned. Some bhikshus saved themselves by going to Swayambhu mount. After the waters ran out and the valley remained inaccessible, the city of Suprabha was depopulated.

One thousand years having elapsed after this, Brahma, Vishnu and Maheswara came here, and took the forms of Bhat-bhatyani. They appeared as father, mother and child.⁶⁷ They founded a city extending from Sankha-mula⁶⁸ to Jalasayana Narayana (i.e., Narayana sleeping on the water) or Buddha Nil kantha, and put it under the charge of a Chhetri Raja named Swayambrata, a son of a Rishi or devotee. This Raja used to propitiate the goddess Mani Jogini, and obtaining much riches from her, distributed them daily to beggars, and poor people. At this time a hero was born in Hindustan, who, having received directions in a dream, came and entered the Raja's service. When asked his name, and what work he could do, he replied that his name was Bir Vikramjit, and that he could do anything the Raja ordered. The Raja always kept him in his own company and thus he at last became aware of the way in which the Raja daily procured the riches which he gave away in charity. Having found this out, one night Vikramajit anointed his body with

⁶⁷ The temple of Bhat bhatyani is to the east of the British Residency, and contains the images of a man and a woman with a child between them. Persons afflicted with paralysis are supposed to have incurred the displeasure of these deities.

⁶⁸ i.e., Sankhu.

spices and fried himself in the pan (used by the Raja).⁶⁹ The Jogini then devoured him, and being much pleased with the spiced meat, restored him to life and gave him the tree of riches. He then overturned the pan and returned to his home. The Raja, when he next went to the place, finding the pan overturned, began to lament; and the Jogini told him that his servant Vikramjit had got the tree of riches. The Raja returned to his palace and after praising the heroism of Vikramajit, abdicated in his favour. Thus Vikramajit became the Raja of Bisal-nagara.

In his reign, Basundhara Devi of Phulochcha mountain discovered Godavari on the Sinha Sankranti (i.e., on the day when the sun enters Leo), and at that time the planet Guru (Jupiter) was also in Leo. For this reason (i.e., because she discovered Godavari) any one who digs a well, or builds a *dhara* or *hi/hi*,⁷⁰ first worship Basundhara Devi.

After this, considering Nepal to be a place of great sanctity the Trisul Ganga river discovered itself at the foot of the Jat Matrachecha mountain,⁷¹ on the day of the full moon in Chait.

There are two places which face each other diagonally, one being at the south-east, the other at the north-west corner of the valley. At the time when Raja Dharmadatta founded the city of Bisal-nagara, an inspired devotee had built, at a spot at the foot of the Satarudra mountain,⁷² the shrine of Jalasayana Narayana, or Buddha Nilkantha. The Raja Vikramajit visited this shrine every day, and, having obtained the permission of the deity he made a stone image of the Narayana with four arms, and two dhara to feed the tank. One of these fountains brings forth a *kund* flower every year, and he who is fortunate enough to get possession of this becomes wealthy and prosperous.

After this, Vikramjit caused a great temple to be built, to the south of which he erected a summer-house over the spot where he had buried a Sinhasana (throne), named Devi-Datta-sinhasana, which possessed the thirty-two attributes. He used

⁶⁹ This pan is still exhibited to the credulous.

⁷⁰ A dhara is a fountain with a spout carved as a dragon's head or the like. A hithi is a small well or spring built with masonry as a resting-place for travellers.

⁷¹ Another name for Nagarjun. These springs, at the place now called Balaji, are said to be in connection with the Trisul Ganga.

⁷² Now called Sivapuri (or Shupuri), on the north of the valley.

to sit there daily and administer justice to his subjects. He ruled one thousand years, and his glory and fame were great. Having installed his son Vikrama-Kesari on the throne, he died at Mani Jogini.

This Raja was also very punctual in observing, and much devoted to, the rules and ceremonies of his religion. He built a durbar nine stories high, and surrounded the city with gardens and a wide ditch. He also appointed a day for his subjects to observe the Dewali Puja. Some time after this, he was much grieved at seeing the memorial of his forefathers, the Narayana fountain, become dry; and he therefore went to Buddha Nilkantha for advice. The deity told him to consult the astrologers. He did so, and after some deliberation they said that it required a sacrifice of a human being possessed of the thirty two attributes. The Raja resolved to obey these directions; but, thinking that to sacrifice a subject would be a sin, and to kill his own son, who possessed all the requisite attributes, would be cruel, he determined to be himself the victim. He therefore called his son Bhup-kesari, and ordered him to kill; without looking at his face, a certain man, whom, on the fourth day after that, he should find lying covered over on the fountain. The prince, going there on the appointed day, in accordance with his father's commands, and not knowing who the person was, cut off his head. Blood rushed out of the dhara, and the crocodile on the fountain turned back his head that he might not see a parricide. The son then went to wash his hands in the Ikshumati river, and was surprised to see swarms of worms floating in the water. On returning to his house, he heard a great noise of people shouting out that the prince had killed his father. The prince then silently performed his father's funeral ceremonies, and making over charge of the government to his mother, he went to Mani Jogini to expiate the sin of patricide. Seeing him very forlorn, the Jogini informed him that he could expiate his crime by building a large Buddhist temple, two miles in circumference, and having four circles of gods. The spot for the temple would be indicated by the perching of a *kulang* (crane) which would take its flight from that mountain. The bird accordingly alighted, the spot for the temple was marked out, and the work was begun.

Another version of the story is, that it was Raja Vikmanti who was sacrificed, and that his son Mandeva was the parricide. The parricide, not being able to disengage his hand, to which the severed head attached itself, went to Mani Jogini, by whose advice he built the Buddhist temple and then the head became

detached ; which head (i. e. an image of it) is seen to the present day at Mani Jogini.

When Mandeva began the work of building the temple there was great drought, so that the workmen making the bricks could only get water by soaking cloths (in the beds of the streams) and wringing out the moisture. When the bricks were being made, Barahi Devi, to test their strength, came in the shape of a sow and trod on them. This visit being repeated, the Raja inquired who she was, and the devi, acceding to his prayer, disclosed herself in her true form. The Raja, to show his gratitude, placed her image at the entrance of the Buddhist temple which contained all the deities. The prince Mandeva on this occasion composed a special prayer, which is repeated by every Buddhist when performing puja in holy places.

The prayer

Reverence to Ratna trayaya.

I bow to thy lotus-like feet, O Lord !

Thou art Buddha—thine asylum I seek.

There are countless merits in worshipping Buddha.

Thou art the master of religion, etc.⁷³

According to Bhotiya (i.e. Tibetan) tradition, the Lama of Bhot, having died, became incarnate, and lived again as the Raja of Nepal, who built the Buddhist temple ; and for this reason the Bhotiyas hold it in great veneration.⁷⁴

After finishing the temple, the Prince presented himself before Mani Jogini. She was well pleased with him for having punctually carried out the directions which she had given for building the temple, and said ; You have been cleansed from sin, and your grandfather, who got the tree of riches and expended them in charity, will again appear in the world, when three thousand years of the Kali Yuga have passed away, and he will change the era, which will then be known as Vikram Sambat, or the era of Vikramaditya." Having heard these words, the prince returned to his palace. His mother had meanwhile ruled the people with great justice, so that they were full of her praises. She built many monuments, and at last consecrated an image of Nava-Sagara Bhagavati. This image,

⁷³ *The whole of the prayer is given in the original manuscript.*

⁷⁴ *This temple still exists, and is now called Bodhnath. It is only 300 yards in circumference, but of course it is the identical temple built by Mandeva !*

that of Bhagavati of Palanchauk, and that of Sobha Bhagavati, were all made by the same artist.⁷⁵

After her death, there came to Bisal-nagara, as its Raja, a certain Raja Bhoj. Being told of the fame of Vikramajit, he boasted that he would also achieve as great exploits, and said that he intended to sit on his throne. As he was about to seat himself on it, each of the thirty-two attributes of the throne assumed the form of an image, and after reciting the great deeds of Vikramajit, they disappeared. Bhoj still persisted, in mounting the throne, whereupon it arose and flew away.

This Raja being haughty, Nava-Sagara Bhagavati took offence, and sending forth fire from a well in front of her temple, consumed the city and its inhabitants. Thus Bisal-nagara was destroyed, and only small hamlets now occupy its place. The people who were spared scattered themselves in different directions. Some of these, people of the four castes (Hindus), went and fixed their abode beyond the Manobara. Others went south, across the Bagmati, and founding a city called Matrajya, resided there. Others, being jealous of the founders of Matrajya, went elsewhere, and founded another city called Irkharajya. Some bhikshus went to live in the Swayambhu mountain, where Gunakar formerly resided; and others went to live at Kachhapagiri.⁷⁶

Long ago, when Odiyacharya invited all the gods on the mountain except Ganesh, the latter took offence at this slight and began to molest him. Lokeswara-padmapani then sent Kshiti-garbha Bodhisatwa, who created the god Bighnantaka to protect him from Ganesha's attacks. Ganesha, being foiled in his attempts, submitted to Bighnantaka, who in return said, that from that day any one commencing a work should worship Ganesha, in order to prevent any interruption. For this reason Ganesha is first propitiated before any work is undertaken. After this, Kshiti-garbha went away, leaving his spirit in the chhatra established by Odiyacharya, and this chhatra became known as Gandheswara. The people who went to live there erected an image of Lokeswara, naming it Anandadilokeswara, or the Giver of happiness to the people of the world.⁷⁷

⁷⁵ *Palanchauk is a village east of Banep, which is in another valley to the east of the valley of Kathmandu; The image of Sobha Bhagavati is still shown at the burning-ghat on the Bagmati. Witches are said to worship these deities.*

⁷⁶ *Another name for Kachhapal or Chaubahal,*

⁷⁷ *This image is shown at Chaubahal.*

Some bhikshus went to live there as beggars, in accordance with their customs, and those who lived as householders paid their recluse brethren money for performing the Lokeshwara jatra.

There was a chaitya in Bisal-nagara, which was not destroyed by the flood caused by Danasur. Its votaries, not being able to support themselves when Bisal-nagara was destroyed, thought of removing. One night they were told in a vision that they were to remove to a place which would be indicated by a bird flying from the chaitya. In the morning they saw a kite perched on the top of the chaitya, which on their approach flew away, and alighted again at a spot where they raised another chaitya, and named it Imulo, from *Ima*, "a kite" (in Newari).⁷⁸

Some bhikshus went to live at Manichur, where Raja Manichur, formerly the king of Saketa-nagara, performed penance and the ceremony of Nirguna⁷⁹ jajna.; and where, on account of his giving away as alms the Mani (jewel) on his forehead, ten things sprang up, viz., Manichuragiri, Manilinga, Manirohini, Manitalava, Manijogini, Manichaitya, Manidhara, Maniganesha, Mamimahakala, and Manhara. Some Bauddhamargi house-holders followed them, and lived as votaries of Manijogini. Some four-caste people (Hindus) also accompanied them, and settled at Padmakashthagiri,⁸⁰ at the south-west corner of the valley. They first peopled the spot with cowherds. Of Bisal-nagara not a vestige remained. Small hamlets sprang up on its ruins.

A city was founded where the Rudramati flows, between Santoswari and Gyaneswara. This town also was destroyed. A thief, having heard that there was the *Sparsa Mani* (philosopher's stone) in Gyaneswara, began to cleave the *linga* there with a hatchet; whereupon the Mani fled and took refuge in the Prabhavati. A certain Raja, having heard that the *Sparsa Mani* was in the Prabhavati, went to search for it, and tried to discover it by bringing metal in contact with the pebbles in the bed of the river. He failed however in his attempt, although the metal all became gold.

One thousand years after this, a certain Rani of the Marwara country, by name Pingala, having been disgraced by her husband, came to Guljeshwarj, to which she was directed in

⁷⁸ A mound Chaitya about half a mile to the east of Patan.

⁷⁹ In the original apparently Nirnagada.

⁸⁰ The Kirtipur hill, so-called because many padma or cherry trees grow there.

a vision. Here she performed penance by fasting, and the goddess, being propitiated, told her to build a house and live there, and to apply to her eyes a certain *anjana* (black ointment), which would enchant the Raja her husband. The Rani did as she was told, and placed images of gods and goddesses in the Bahala Kot, which she built and named Pingala Bahala.⁸¹ Through the effects of her great penance, the mind of Sudatta, Raja of Marwar, became uneasy, and he came here in search of her wife. While he was paying a visit to Guhjeswari, the Rani was also there, and some of the gods tried to catch hold of her. She in terror called out to the goddess that she was Pingala. The Raja, hearing this, looked at her attentively, and recognised some traces of his former love, although she was now changed to a perfect beauty. He accordingly claimed her, whereupon a quarrel ensued, which was terminated by the intercession of the goddess, who reconciled the Raja and Rani, and persuaded the gods not to interfere. The royal couple having appointed Baudhamargi priests to take care of the Pingala Bahala Kot, returned to their own country.

After this, knowing that the influence of the gods was great in Nepal, the four Bhairavas, Nuwakot, Dhaktpur, Sanga and Panchlinga, came here; and finding that they could not get blood to drink, as there no Rajas, they determined to appoint them. Then Indrani also came and settled here, taking her name Mana Maiju.⁸² Next came the Kumaris, viz. Bal Kumari: of Them, in the east; Kwatha Kshe Bal Kumari in the south; Maiti Devi Kumari in the west, near Gyaneswara; Mangalapur Kumari in the north, formerly in Disal-nagara, near Bhasm-wara. These deities had power during the Dwapar Yuga.

Satya Yuga lasted 1,728,000 years. In this Yuga men lived 10,000 years and practised virtue. Pran Vayu, of the principle of life, existed in the spinal marrow. The abode of men was white.

Treta Yuga lasted 1,296,000 years. Men lived in this Yuga for 5,000 years. Pran vayu existed in the bone.

Dwapara Yuga lasted 834,000 years. Men in this Yuga lived for 1,000 years. Pran Vayu existed in the blood, flesh and skin.

⁸¹ Only ruins of this building remain, at a place south of *pas-angati*, where a new temple and house have been built by Colonel *Sankar Singh*, a brother-in law of *Jung Bahadur*.

⁸² A place on the *Fishnumati*, about four miles above *Katmandu*.

Kali Yuga will last for 432,000 years. In its first quarter, Pran Vayu exists in fowl. In the second quarter, great eaters will live for 50 years. In the third quarter, men will live 16 years, feeding on vegetables, fruit, and flowers. In the middle of Kali Yuga, a Raja, by name Vijayabhinandana will bring all kings under his rule, and he will live 1,000 years. At the end of Kali Yuga, the incarnation of Vishnu as Kalki will take place.

The Kiratis came into Nepal at the 15,000th. year of the Dwapar Yuga, and they ruled over the country for 10,000 years. The gods came into the country after the Kiratis. Dharmadatta Raja reigned 1,000 years. After this the country remained without a king for one thousand years. Bishalnagara existed for 2,000 years. Pingala's adventures extended over fifty years. When 950 years of the Dwapar Yuga still remained, the gods came to the decision that it was necessary to appoint a Raja. After this the Kali Yuga commenced.

CHAPTER II

GUPTA, AHIR, KIRATI & SURYABANSI RAJPUT DYNASTIES

The ancient temple of Pashupati having fallen down, the light was buried under the ruins. Some cowherds came into the country in the train of Sri Krishna, who came from Dwarika to help his grandson in letting out the water from the valley through a passage, which he made at Chaubahal and in carrying off the daughter of Danasur, who had stopped the outflow of the water. These men settled down at Padmakabhagiri, and built cowsheds. One of their cows, by name Ne, was a milch cow, but gave no milk. Every day at a certain time she went running to a certain place. One day the chief cowherd followed her, and saw milk issuing from her udder, and saturating the spot on which she stood. His curiosity was excited to know what was under the spot, and on removing some earth he discovered the light, which however consumed him.

Ne Muni, from whom Nepal derives its name, then came, and having persuaded the people that there would be no Chhetri Rajas in the Kali Yuga, he installed as king the son of the cowherd who had been consumed by the light.

1. This Raja, by name Bhuktamana, reigned 88 years, and Pashupati was discovered in his reign. He used to play at a game called Kilatari⁸³ in the Sleshmantakban. 2. His son Jaya Gupta reigned 72 years. 3. His son Parama Gupta reigned 80 years. 4. His son Bhim Gupta reigned 93 years. 5. His son Bhim Gupta reigned 38 years. 6. His son Mani Gupta reigned 37 years. 7. His son Visnu Gupta reigned 42 years. 8. His son Yaksha Gupta reigned 71 years.

These Rajas had their residence near Mata Tirtha,⁸⁴ and used to tend Brahmans' cows. These eight Rajas were descended from the cowherd, who was installed as king by Ne Muni.

The origin of Mata Tirtha is thus described. In the time of Ne Muni, one of his cowherds, being much distressed by the death of his mother, went into the jungle near his house on

⁸³ *A military game, a sort of sham fight.*

⁸⁴ *At the foot of the hill to the south of Kirtipur.*

the 15th day of Baisakh, and offered a ball of boiled rice to her in the tank, into which water was collected from the mountain. His mother's face and hand appeared in the tank, and the hand accepted the offering. For this reason, No Muni called the place Mata Tirtha, and to the present day people resort there on that date, to offer balls of boiled rice to their deceased mothers.

The cowherds reigned through eight generations, extending over 521 years. Yaksha Gupta, having no issue, an Ahir, from the plains of Hindustan, came and ruled over the country. His name was (1) Bara Sinha. His son (2) Jayamati Sinha succeeded him; and he was followed by his son (3) Bhuvana Sinha. This Raja was conquered by the Kiratis, who came from the east.

The Rajas of the Kirati dynasty were :

1. Yalambar, who reigned 18 years. 2. His son Pabi, in whose reign the astrologers announced that the Kali Yuga had entirely overspread the earth, and that mankind were bent on sin. The gods' period of Dwapar ended, and the first quarter of Kali Yuga commenced 3. His son Skandhara. 4. His son Balamba. 5. His son Ilriti. 6. His son Humati.

In this reign the Pandavas were destined to reside in forests, one of them, named Arjuna, fought with Mahadeva, who was in the form of a Kirati, and pleased him by his skill in archery.

7. Humati's son Jitedasti. This Raja, by the order of Arjuna, went to Kurukshetra,⁸⁵ to fight against his enemies the Kauravas, mentioned in the *Mahabharata*. During this reign Sakya Sinha Buddha came into Nepal, from a city named Kapila-bastu,⁸⁶ and having visited Swayambhu Chaitya and Manjusri Chaitya, fixed his abode at Puchhagra Chaitya.⁸⁷ While there, he accepted the worship and offerings of Chuda, a female bhikshu, and made 1850 proselytes, viz., Saliputra, Maudgalyayana, Ananda, &c., from the Brahman and Chheri castes. To several Bodhisatwa, such as Maitreya, and gods, such as Brahma, who came to Nepal expressly to see him, Sakya described the glory of Swayambhu. He then visited Guhjeswari, and after that the Namobuddha mountain.⁸⁸ Here he discovered, and showed to his disciples, certain ornaments belonging to himself, buried under a chaitya. When he formerly existed as a prince named Maha-satwa (the son of

⁸⁵ Near Panipat.

⁸⁶ Said to be in the Terai.

⁸⁷ To the west of Swayambhu hill.

⁸⁸ About twelve miles east of Bhatgaon.

Maharatha of Panavati,⁸⁹ formerly called Panchala), he had buried these ornaments, after destroying himself by giving his flesh to eat. He replaced them as they were, and repaired the Chaitaya. He next ascended into heaven, and returned after visiting his mother, who had died on the seventh day after his birth. Then after preaching his doctrines to the people, he saw that the time of his death was approaching, and went to a city called Kusi.⁹⁰ Here while he was preaching to an assembly of gods (such as Brahma) and bhiksus (such as Ananda), he disappeared. Some of his followers remained in Nepal and professed his religion.

As Raja Jitedasti did not return from the wars recounted in the Mahabharata, 8. His son Gali ascended the throne. 9. His son Pushka. 10. His son Suyarma. 11. His son Parba. 12. His son Bunka. 13. His son Swananda. 14. His son Sthunko.

In the reign of this Raja, Asika, the Raja of Pataliputra (Patna), having heard of Nepal as a sacred place, and having obtained the permission of his spiritual guide, Upagupta Bhikshu came on a pilgrimage to Nepal, accompanied by his family, and followed by a large number of his subjects. He visited every holy place, and bathed in every sacred water, and went to Swayambhu, Guhjeswari and eight Buddha bitaragas or chaityas. He also built several chaityas. His daughter Charumati, while playing one day, saw iron an arrow-head turned into stone by a god, and determined to remain in Nepal, having concluded from this that it was a land of miracles wrought by the gods. The Raja, therefore, gave her in marriage to a descendant of a Chhetri, named Devapala; gave them 3 600 *ropnis* of land, and everything else requisite; and then returned to his own country. On the way back, his Rani, Tikhya Lakemi, gave birth to a son, and suckled him on the ground; whence the spot and the child were both named Mahipana. After this, Charumati and her husband Devapala founded and peopled Deva Patan.⁹¹ They were then blessed with a numerous family and becoming aged, they determined to pass the rest of their lives in retirement. They therefore resolved each to build a bihar. That of Charumati was first completed, and she died in it,

⁸⁹ A village in a valley about eight miles south-east of Bhatgaon.

⁹⁰ Or Koshinur. The river Kusi or Kosi is well known.

⁹¹ A town west of and adjacent to Pashupati temple.

after living a life of a bhikshuni.⁹² Devapala died in great distress, from not being able to complete his bihar before his death. All this happened in the reign of the Kirati Raja Sihunko. 15 His son Gighri. 16. His son Nane. 17. His son Luk. 18. His son Thor. 19. His son Thoko. 20. His son Barma. 21. His son Guja. 22. His son Pushka. 23. His son Kesu. 24. His son Suga. 25. His son Sansa. 26. His son Gunan. 27. His son Khimbu.

These Kirti Rajas lived in an inaccessible durbar, built in the jungles of Gokarna. The Kiratis began to kill the jackals which infested the place, and these animals took refuge at Gupteswara, on the bank of the Bagmati; they raised a small mound, which was called Jambuka Dobhani, of the Hillock of Jackals.⁹³

28. His son Patuka. This Raja was attacked by Somabansi Rajputs, from the west, and leaving the durbar at Gokarna, removed to a distance of four kos to the south, across the Sankha Mula Tirtha, where he built another durbar.

29. His son Gasti. He, being hard pressed by the Somabansis fled from the new durbar. Then the Somabansis, having subdued the kiratis, built a durbar near Godavari, at the foot of the Phulocheha mountain.

1. The first Somabansi Raja was Nimikha. In his reign, an inspired devotee found at Godavari his rosary, club, bag, gourd, tiger's skin, and ball of ashes, all of which had been washed away in the river Godavari (in Madras). This gave rise to the Mela which is held every twelfth year at Godavari, when Jupiter is in Leo.

2. His son Mataksha. 3. His son Kaka barma. 4. His son Pashuprekhadewa. This Raja peopled his country with people of the four castes (Hindus), and rebuilt the temple of Pashupati, which had become dilapidated, roofing it with golden plates, and finishing it with a *Gajura* on the top. The temple, being thus higher than before, was now seen from a distance. This happened in the 1234th year of the Kali Yuga.

5. His son Bhaskara-barma. This Raja went with a large army to the four quarters of the world, and up to the ocean, i.e., Setubandha Rameswara.⁹⁴ By the assistance of Pashupati

⁹² *Charumati Bihar still exists at Chabakil, a village north of and close to Drva Patan.*

⁹³ *A hillock near Gokarna, between it and Pashupati.*

⁹⁴ *The extreme south of India, where Rama built the bridge between the mainland and Ceylon.*

mantras he subdued many countries, and brought back much gold, which he dedicated to Pashupati. He also caused Pashupati to be bathed with water containing gold, which ran down to the Bagmati. He enlarged into a town the village of Deva Patan, which was founded by Devapala, a Rajbansi Chhetri, who was a follower of Asoka Raja. This town he named Subarna-puri, or the golden town. He entrusted the daily worship, and the ceremonies accompanying it, to Bauddhamargi householder Acharyas.

The rules and ceremonies to be observed he caused to be engraved on a copper-plate, which he lodged with the bhiksus of Charumati Bihar. He dedicated Subarnapuri to Pashupati, and prayed to Pashupati that he might have no children. He therefore appointed as his successor one Bhumi-Barma, a Chhetri of the solar race of Rajputs, of the Gautama gotra, who had been one of the followers of Sakya Singa Buddha of Kapilabastu, and had remained in Nepal after his departure. Shortly after this Bhaskara-barma died.

Of the new solar dynasty the first Raja was : 1. Bhumi-barma, who was crowned in the Kaligata year 1889. He quitted the Durbar at Godavari, and established his court at Banewara. 2. His son Chandra-barma. 3. His son Chandra-barma. 4. His son Barkha-barma. 5. His son Sarba-barma. 6. His son Prithwi-barma. 7. His son Jyeshtha-barma. 8. His son Hari-barma. 9. His son Kubera-barma. 10. His son Siddhi-barma. 11. His son Haridatta-barma. This Raja was in the habit of paying a daily visit to the four Narayana, viz. Changu, Chainju, Ichangu, and Sikhara Narayana, who in Dwarpa Yuga disclosed themselves to an inspired devotee. One night Jalasayana Narayana appeared to this Raja in a dream, and said that he was buried under earth and stones, washed down by the Rudramati from the Satarudra mountain. He told him to remove the earth and stones, and uncover him, which the Raja did ; but while doing so, he struck the Narayana on the nose with the spade, and broke it. To the present day the nose remains in this mutilated condition. The Raja then made a tank for the Narayana, and called him Nilakantha, and built a temple for him.⁹⁵

12. His son Basudatta-barma. 13. His son Pati-barma. 14. His son Sivabridhi-barma. 15. His son Basanta-barma. 16. His son Siva-barma 17. His son Rudradeva-barma. In this

⁹⁵ *This god with the broken nose is still to be seen at Buddha Nilkantha, a place at the foot of the Sivapuri hill, four miles north of the Residency.*

reign a certain Sunayasri Misra Brahmana, from Kapilabastuka, arrived here, and took up his abode near Sarveswara,⁹⁶ who had appeared to Sarbapadacharya from a jar of water, when he was worshipping. Being in search of a spiritual guide, to ensure his salvation (which ought to be sought after by every man who distinguished between right and wrong, and without which a man has to be reborn several times), and finding no one to answer his purpose, Sunayasri Misra went to Lhasa, to take as his spiritual guide the inspired Patla (or Bhikshu) Lama, one of the three sacred Lamas, the other two being named Grihastha and Sravaka. This Lama was in possession of the six essential attributes ; viz., the power of flying in the air ; of hearing sounds from the distance of thousands of miles ; of seeing for thousands of miles ; the knowledge of what is in the minds of others ; the knowledge of all past events ; and freedom from sensual and worldly desires. Besides these, he possessed power to live and die at his own pleasure, and to be reborn when he pleased. He could also tell the events of present, past, and future times. These powers he had acquired by conducting himself according to the rules, and performing the penances imposed on him by Sakya Sinha Buddha. Sunayasri Misra made the Lama his spiritual guide, and received instruction in the various matters connected with religion. He then returned to Nepal, with the intention of fixing on a place of residence, and building a bihar ; but for a long time he could not select a spot. At last he fixed on one of the four chaityas built by Raja Asoka of Patna, during his visit to Nepal, each of which was founded on the anniversary of the commencement of one of the four Yugas. He examined the ground occupied by each and at last his choice fell on the one built on the anniversary of the commencement of Kali Yuga.⁹⁷ He then presented a bidol (crystal) jewel to Raja Rudradeva-barma ; and having bought the ground, he built a bihar and fixed his abode there. Having received directions in several dreams, he put a bidol jewel in one of the four great Asoka chaityas and repaired them all.⁹⁸ His disciples, Govardhana Misra and Kasyapa Misra, came from Kapilabastuka to Nepal, in search of their Guru ;

⁹⁶ *A temple in Patna, also called Kumbheswara.*

⁹⁷ *This bihar is in Patan, and the descendants of Sunayasri Misra still live there. I bought a copy of the Asokavadana from one of them.*

⁹⁸ *These are : (1) Sunayasri Misra's in Patan ? (2) the large mound on the parade-ground, south of Patan, founded on the anniversary of the commencement of the Satya Yuga ; (3) the mound opposite Thapatali, West of Patan, founded on the com-*

and having found him, they became converted and lived here, each in separate bihars, which were built by their Guru and named Dinta Bihar and Lalibana Bihar.

Not having heard anything of Sunayasi Misra, nor of the two disciples who had been sent in search of him, his mother and sons came and found him here. He built for them a house called Choka, near his own bihar. When a grandson was born, he made his son become a bhikshu also. His wife placed an image of Kuliseswari to the south of the bihar. He made it a rule for his descendants, that, on the birth of a son, they were to leave their homes and live a life of celibacy in the bihar. Sunayasi's bihar is now called Yampi Bihar, and those of his disciples are called Kontibahi Bihar, and Pinta Bihar. In Pinta Bihar there are still preserved specimens of a large rice without husk, and of rice with husk, as grew in former ages.⁹⁹

18. Rudradeva-barma was succeeded by his son Brikhadevabarma. This Raja was very pious. He daily fed Bajra Jogini, before taking his own meals. He repaired the chaitya, built by Dharmadatta, and built several bihars for bhikshus to live in. He went one day to visit that one of the four large chaityas which was built on the anniversary of the commencement of the Satya Yuga, and being attacked by severe illness, he died there.

The servants of Yama took him to their master's kingdom; but Yama, when he saw him, chided them for having brought such a virtuous man to Hell. He was therefore released, and restored to life again. He then compared what he had seen in Hell with what was written about it in the Karanda byuha, and finding that they agreed, he was pleased. He attributed his curious adventure and his release to Lokeswara Padma-pani, who, as he learned from books, had caused by his presence the cessation of the tortures of those in Hell. He therefore erected an image of Dharmaraja Lokeswara, and one of Yamantaka Agama. He left his brother Balarchandeva there, and himself returned and placed an image of Pancha Buddha near Godavari, calling the place by the name of Bandyagaon.¹⁰⁰ Shortly afterwards he died at his place.

commencement of the Dwapar Yuga; and (4) the mound to the east of Patana, south of Imado Chaitya, founded on the anniversary of the commencement of the Treta Yuga.

⁹⁹ These specimens of rice are still in existence, and are shown in the month of Sawan. The grains are as large as small nut-megs.

¹⁰⁰ Now called Bandegaon, a village about two miles west of Godavari.

His brother Balarchana deva paid great attention to the images of the deities erected by his brother. Up to this time no one had cultivated land or grown corn in these regions, but grain was brought from a great distance. Every one was afraid to be the first to dig the earth. Balarchana therefore selected a strong young man, called Balbala, who had no family, to drive the first spade into the earth ; in return for which service he was to receive a share of the corn grown by every one thereafter. He performed this service, and in course of time died, after having erected a stone image of himself, to which Balarchana caused religious honours to be paid and bread made of rice to be offered, on the day of the full moon in Aghan.¹⁰¹ The land which Balbal dug is called Savaya-mateva-bhumi and no plough dragged by oxen is ever used on it.¹⁰²

At this time the incarnation Shankaracharya was born in the Deccan of an immaculate Brahmani widow. This Shankara in his six former incarnations had been defeated in religious discussions by the Bauddhamargis, and had been cast into the fire. At the time of his seventh incarnation there were no learned Bauddhamargis there, but only sixteen Bodhistwas (or "ovices"), who, hearing of the advent of this great reformer, fled to the North, seeking refuge, wherever they could find it, and there they died. Shankaracharya, finding no clever Bauddhamargis with whom to argue, and hearing that the sixteen Bodhisatwas had fled to Nepal, pursued them, but could not find them. On his arrival he saw that there were no learned Bauddhamargis in Nepal. The four Hindu castes were Bauddhamargis. Of these some lived in bihars as Bhikshus ; some were Sravakas, also living in bihars ; some were Tantrikas, and called Acharyas ; and some were Grihasthas, following the Buddhist religion. Shankara found that of the three Bauddhamargi sects, viz, the Bhiksus, Sravakas, and Grihasthas (as is written in the *Simbararnava*), the first two had no clever men to argue with him. Therefore some of the Grihastha Acharyas, when preparing to argue with him, brought a jar of water, in which they invoked Saraswati (the goddess of speech) to aid them. While contending with them, Shankara somehow became aware that Saraswati had been invoked to help them against him. He therefore entered the temple at the southern door and dismissed her, after which the Bauddhamargis were soon defeated. Some of them

¹⁰¹ *This image of Balbala still stands near the temple of Machchhindranatha in Patna, south of the durbar.*

¹⁰² *This khet or field lies south of the parade-ground at Patan.*

fled, and some were put to death. Some, who would not allow that they were defeated, were also killed; wherefore many confessed that they were vanquished, though in reality not convinced that they were in error. There he ordered to do *Ilinsa* (i. e. to sacrifice animals), which is in direct opposition to the tenets of the Buddhist religion. He likewise compelled the Bhikshunis, or nuns, to marry, and forced the Grihasthas to shave the knot of hair on the crown of their heads, when performing the *Chura-karma*, or first shaving of the head. Thus he placed the Bana-prasthis (ascetics) and Grihasthas on the same footing. He also put a stop to many of their religious ceremonies, and cut their Brahmanical threads. There were at that time 84,000 works on the Buddhist religion, which he searched for and destroyed. He then went to the Manichura mountain, to destroy the Buddhists there. Six times the goddess Mani Jogini raised storms, and prevented his ascending the mountain, but the seventh time he succeeded. He then decided that Mahakala who was a Buddha and abhorred *Ilinsa*, should have animals sacrificed to him. Mani Jogini or Ugra Tarini was named by him Bajra Jogini. Having thus overcome the Buddhists, he introduced the Saiva religion, in the place of that of Buddha. Thus ends Shakaracharya's triumph over the Bauddhamargis of Nepal.

At the time of his coming into Nepal, Brihadadeva Raja had died, leaving his Rani pregnant. His brother Balarchana, being uncertain whether the issue would be a son or a daughter remained at Matirajya¹⁰³ and worshipped Dharma-raja Lokeswara, whose statue had been consecrated by his brother, though he was desirous of living as a bhikshu. The Rani in due season gave birth to a son. Shankaracharya, when searching after great men who followed the Buddhist religion, caught Balarchana; and as he refused to be converted, his head was shaved, and his Brahmanical thread taken away from him. Having thus in mockery made a perfect bhikshu of him, forced him to marry a bhikshuni.

Shankaracharya thus destroyed the Buddhist religion, and allowed none to follow it; but he was obliged to leave Bauddha-margis in some places as priests of temples, where he found that no other persons would be able to propitiate the gods placed in them by great Bauddhamargis. He then returned to the sea side, leaving the northern parts of the world unconquered.

¹⁰³ Name of the chaitya which was built on the anniversary of the commencement of the Satya Yuga.

Very few Bauddhamargis were left in the country now, and the Bhikshus began to intermarry with the Grihasthas.

Pingala Rani had consecrated images of a god and goddess, and worshipped them with Ganges water, and fasted for a month, through the influence of which penance her husband had come to seek her, and been reconciled to her. At the time of her departure she had left Bauddhamargi priests to continue the worship of her deities in the Pingala Bahala Kot. The descendants of these priests, being desirous to perform the Chura-karma, began to reflect thus : "Shankaracharya has destroyed the Bauddhamargis. He has turned out the Bauddhamargi Grihastha Brahmans, who hitherto worshipped Pashupati, and has appointed in their stead Brahmans from the Deccan ; and those Bauddhamargis, who have accepted Shankaracharya's doctrines have been made priests of Guhjeswari and other places. Our fathers, however, did not accept Shankaracharya's doctrines, and they remained firm in the worship of their deities as before. How then can we leave these deities and relinquish our former creed ? If we remain in our former creed, however, we cannot discharge the duties of Acharyas without performing the Charu-karma, as ordered by Shankaracharya. Our fathers died, leaving us as infants, unable to perform any action ourselves. There is no image of a god here, without which Chura-karma cannot be performed ; and we cannot go to any bihars for Chura-karma, except those of Kuliseswara and Kuliseswari. Nor can Chura-karma be performed without our first being Bhikshu Acharyas, and no god can be consecrated without Bhikshu Acharyas." Being thus at a loss how to act, they went to their uncles,¹⁰⁴ the Bhikshus of Charumati Bihar, who had married their aunts through fear of Shankaracharya. After consultation, these Bhikshus said : "O nephews ! what can we do ? The people of this place, contented with their scanty means of livelihood, have kept the things they know in their hearts, and have remained silent through fear of Shankaracharya ; for which sin they will all be afflicted with goitre."¹⁰⁵ What are we to do ? Those who were living as bhikshus have been forced to live as grihasthas. The rules established by Bhaskara-barma Raja for this place, and written

¹⁰⁴ Uncle and aunt are often merely terms of respect, not of actual relationship.

¹⁰⁵ The origin of goitre is still believed in. Similarly I have heard intelligent and educated Nepalese assert that hydrocele (which is very prevalent there) originated with the introduction of the potato as an article of food.

on a copper-plate, kept in this bihar, have been replaced by others made by Shankaracharya; and a rule for sacrificing animals has been added to the copper-plate, which is now ordered to be kept here. If we are obliged to live as grihasthas, and to obey the rule about sacrificing animals, we shall commit a great breach of the rules of our own religion. We have therefore made up our minds to go elsewhere, and live in a new bihar. Let those remain here who wish to remain; but we will not stay. You too have made up your minds to remove, and we will accompany you."

They then went to Pingala Bahal, and worshipped with great ceremonies the Ishwari Nairatma. Then they made a chaitya for Swayambhu and an image of Sakya inha Buddha; and to keep up the worship of these, they took bhikshus (living now as grihasthas), the descendants of those who had followed Sakya Sinhā into Nepal, and appointed them as priests. They made these follow the Tantra Sastras, and settled down along with them. They did not make any change in the grihastha priests, who had been appointed by Rani Pingala of Marwara to worship her Nairatma Guhjeswari, but made a rule that every bhikshu, living as grihastha in the Bahal, should in turn take charge of the Swayambhu Chaitya and the image of Sakya Sinha.

At the time when Shankaracharya appeared, a son of Raja Brikhadeva-barma was born, and was named after Shankaracharya.

19. This was Shankaradeva Raja. In the reign of this Raja, a trisul (trident) of iron, weighing a maund, was made, and placed at the northern door of Pashupati's temple, and dedicated to him.¹⁰⁶ There was a well near Rajeswari,¹⁰⁷ by looking into which people saw the shape which they were to assume when reborn. Thinking that this would cause great distress to the people, the Raja had it filled up, and in front of it he erected a large emblem of Siva, which he called Apansajati-smaranabirateswara.¹⁰⁸ In this reign an image of Nandi, or the bull on which Mahadeva rides, was placed at the western door of Pashupati. From the day this image was erected, it was no longer a sin to pass in front of the Jalahari, or stone on which

¹⁰⁶ *This trisul is still a very conspicuous object in front of the temple, as seen from the opposite bank of the river.*

¹⁰⁷ *A temple south of the large temple at Pashupati, below the bridges.*

¹⁰⁸ *This linga, of enormous size, still stands on the bank of the Bagmati at the place mentioned.*

the emblem of Siva is fixed. In the reign of this Raja there was a Brahman¹⁰⁹ named Jayasri, who refused to become convert to the doctrines of Shankaracharya, and married a daughter of a bhikshu of Charumati Bihar, who, through fear of Shankaracharya, had himself entered into matrimony. The Raja told him to remain as a Bandya, or Banra, if he did not wish to renounce the Buddhist religion, and he would make a bihar for him on the other side of the Bagmati. While they were uncertain where to build the bihar, and where to place the image of the deity, a peacock came and alighted on a certain spot, and when this was dug, an image of Vishnu was found and taken out. On this spot an image of Bhagavan Sakya Sinha was placed ; and for this reason the bihar built there was called Mayura-barna *Mayura*, (a peacock). Some people call it Vishnusksha Bihar.¹¹⁰

20. The son of Shankaradeva was Dharmadeva. This Raja repaired the Dhanado Chaitya, built by Raja Dharmadatta.

21. His son Mandeva. Some say that Khasa Chaitya was built by this Raja.¹¹¹ He built Chakra Bihar, near Matirajya known now by the name of Mandeva-sanskarit-Chakra-mahabihar.¹¹² 22. His son Mahadeva. 23. His son Basantadeva-barma. He was crowned in the Kaligata year 2800. 24. His son Udayadeva-barma. 25. His son Mandeva-barma. 26. His son Guna-kamadeva barma. 27. His son Sivadeva-barma.

This Raja was crowned before he was married. In his reign the Durbar near Baneswara was abandoned, and one of nine stories in height was built in Deva Patan, where the Raja established his court. After removing to Deva Patan, he wrought Nritya Natha, known as Bhukuns, from the Satarudra mountain, and established him on the western side of Pashupati Natha. This Nritya Natha is possessed of great gifts. The Raja built nine new tols, or divisions of the city, and erected nine Ganeshas. He also brought Kameswara Bhima-sena from the west, and established him to the west of Pashupati. For the protection of the country he caused to be brought from Sivapuri a round stone image, called Bhairava Sila, which he placed in his Durbar. To free the country from debt he caused to be brought an Arini Sila, or debt-payer stone. When using this as a weight, the Bhairava appeared, but he was

¹⁰⁹ Explained by the Pandit to mean a person of Brahmanical descent, but by religion a Buddhist.

¹¹⁰ This building is at Patan.

¹¹¹ Now called Bodhnath.

¹¹² In Patan, near the statue of Balbala.

unable to complete the task of paying all the debts of the country.

He founded and peopled the place known as Navatol, after performing all the requisite ceremonies, and established four Ganeshas, four Bhairavas, four Nritya Nathas, four Mahadevas, four Kumaris, four Buddhas, four Khambas, four Gaganacharis, and four Chatuspathas or crossways with Bhuta images. Then, after establishing an Avarna deity in each tol or division of Deva Patan, he erected an image of Siva. He invoked Mahamrityunjaya to protect men from untimely death. He founded and peopled Mahanagara and other places.

After making one dhoka (gate), two wells, three dharas, four Nritya Nathas, five davalis,¹¹³ six tola, seven Ishwaris, eight Agamas, and nine Ganeshas, at Subarnapuri, he named it Gol, because its shape was round. He caused to be uncovered Ranakali, who in the reign of Raja Dharmadatta had eaten up the army and concealed her in a wood. The flesh of the human bodies was still sticking to her teeth. He also erected near her a large image of Bachana Binayaka Ganesha. Being a wise monarch, he caused to be uncovered in the city a chaitya which Shankaracharya had concealed. He also caused burning-ghats to be built, for the dead bodies of each caste, to the east of Bajreswari Bachhla Devi, on the banks of the Bagmati.¹¹⁴ Leading to these he made a special street, along which the dead bodies might be carried.

He also established the custom of assembling the people and offering a human sacrifice to Bachhla Devi, the principal deity of Nepal, on the 12th of Chait Badi. On the 13th, unmarried boys and virgins were fed. On the 14th, which is called Pisacha-charturdasi, a fire was kept lighted all night wherever there was an image of Mahadeva, and the next morning the Devi was carried in ratha, or car, round the city to celebrate the jatra.

Being aware that Bachhla Devi was the principal deity of Nepal, that he might be able to perform all her numerous religious rites, he ordered that, after worshipping Pashupati Natha, a cloth should be tied by one end to his temple, and by the other to the palace. This cloth was left for four days and

¹¹³ *A platform for dancing at festivals, and where images are brought to be washed.*

¹¹⁴ *This temple is close to the principal bridge at Pashupati, on the right bank of the Bagmati. It is covered with horribly indecent figures.*

then taken down.¹¹⁵ In this manner he revived the worship of Bachhla, Bhuvaneswari, Jayabageswari, Rajeswari, and many other deities.

This Raja entrusted the ceremony of invoking and worshipping Bachhla and other deities to Achars. He instituted the custom of sacrificing a human being every year to Bachhla, to propitiate the goddess. At the end of the ceremony he used to distribute gifts in money and clothes. The Achars, after invoking the principal deity of Nepal, propitiated Kshetrapaleswari and deities with annual offerings of money and other things. Hence arose the custom in Nepal of offering sacrifices and presents of money, flowers, etc.

Having one day learned from a certain good man that a saint came daily to bathe in the Swapna Tirtha,¹¹⁶ the Raja hurried there to satisfy his curiosity. He found on his arrival a hideous fakir, whom, after much persuasion, he succeeded in bringing back with him, and lodged him near Tamreswara. The Raja, having first repainted the image of Gramadevi Jayabageswari, employed the fakir in performing the ceremony of Jivana-nyasa, or bringing the goddess to life again.¹¹⁷ While thus employed the fakir informed him that he was an incarnation of Durbasa.¹¹⁸ He then caused the goddess to be very powerfull in working miracles. He also soothed the restless image of Bhairava Navalingeswara, and discovered Gajakarnaka (i.e. Ganesha, he with the ears of an elephant). The Raja then proceeded with the fakir to Bajra Jogini, and, having repainted the image, performed the ceremony of Jivana-nyasa. He ordered that this ceremony should be performed only once in twelve years, instead of annually, as heretofore had been the custom.

The Raja, now thinking that his Guru would soon be becoming old and decrepit, built a Dharma sala at Tamreswara,

¹¹⁵ *These cloths are constantly seen tied to the tops of temples, or extending across rivers, with flowers, small flags, etc., attached to them at intervals. The attributes of the deity are supposed to pass from the shrine or temple to the place where the clothes are fastened.*

¹¹⁶ *A pond near the Vishnumati, in which people bathe on the Mesh Sankranti.*

¹¹⁷ *The spirit of the image, before repainting, is supposed to be extracted, and to be kept in a jar of water till the work is finished, when it is restored. A hom is then performed, and Brahmans are as usual.*

¹¹⁸ *An incarnation of Siva.*

and revived the Mahadeva by daily worship. He then reigned for a long time, and at last had his brother Narendradeva-barma anointed as king, and he himself lived with the fakir.

One day, when these two were going to Godavari, they came to a place where, in the Treta Yuga, Manjusri Bodhisattwa had founded a city ; and where Brahma, Vishnu, and Maheswara (who had come to visit Swayambhu and Gubjeswari), were seen strolling in Mrigasthali ; and where Vishnu entered the mountain. They stopped at this place, and the fakir expounded all its glories to the Raja. Then, at the mountain where there was Saligrama Laksmi Narayana,¹¹⁹ the fakir invoked Vishnu Narayana, and was about to disappear, when the Raja thus addressed him ; "O Guru ! Thou art now about to disappear, and what will be my condition then ? Pray show me the path by which I may obtain salvation, and not be subjected to being born again." The fakir replied : "There is nothing that cannot be obtained by man. Everthing can be gained, provided the requisite exertion is made. Now I am going to tell thee the way. It is difficult to obtain salvation after this birth by worshipping other deities. Therefore worship Buddha alone ; obtain a knowledge of the five elements ; become a bhikshu ; perform devotions to and meditate on Buddha ; and thou wilt then obtain salvation after this birth." Having thus spoken, the fakir vanished. From that day this mountain was named Vishnugun, or the mountain of Vishnu.

After this Sivadeva-barma went roaming about, and one day met a bhikshu, who was living in the Banprastha state. He made this bhikshu his Guru, and built a bihar, in which he placed images of Swayambhu and Sakya Sinha Buddha, and then he himself became a bhikshu. Four days after becoming a bhikshu, the Raja told his Guru that it was impossible for a man, who had enjoyed the comforts and luxuries of a king, to lead that kind of life. He therefore begged him to show him some means, by which he could live comfortably in this world, and yet obtain salvation in the next. "It is written," replied the Guru, "in the Dharma-sastra, that a bhikshu can return to the Grihastha mode of life, and is then called a Bajradhrik or Bajracharya. Also, that those who are descendants of Sakya Muni, are after the ten sanskaras or ceremonies, Bandyas or Bhikshus, and they can also worship Kuliseswara, and still lead a grihastha life." Having said this, the Guru took off the ochredyed cloth from the Raja's body, and performed the ceremony

¹¹⁹ This is a spur of the hills, north of Godavari.

of Acharyabhisheka. The Raja then, with the sanction of the Guru, built a bihar near his own, and lodged the Guru in it. For his maintainance he assigned some land, which up to the present time is given only to those who live as bhikshu in that bihar.¹²⁰ The Raja then, with his Guru's sanction, placed an Agama-devata or Buddha on his own bihar, meditated there daily, and performed his devotions and worship there. He then married, and many sons and daughters were born to him. It was his daily custom to sit before the Kulisewara or Buddha, which he had erected; and one day, while thus meditating, his skull burst, and his soul escaping, he obtained salvation. At the time his skull burst, a mani, or a jewel, came out of it. Only one person at a time is allowed to enter that Agama lest, if more entered together, they should begin to discuss among themselves the size and shape of that jewel.

Narenradeva barma had been placed on his brother's throne, and Punyadeva-barma, the son of Sivadeva-barma by the wife whom he married after becoming a Bajracharya, performed his father's funeral rites, and led the same life as his father. 28. His brother Narenradeva barma. 29. His son Bhimadeva-barma. 30. His son Vishnudeva-barma. 31. His son Viswadeva-barma. This Raja once said that the human sacrifice to Bachhla was a piece of cruelty, whereupon the Nara-siva¹²¹ made a great noise. The Raja went to see what was the matter, and the Narasiva came to seize him. The Raja, being pleased at this gave him a large jagir (grant of land) which remains to the present day.

This Raja made a large stone image of Vishnu on the northern side of the Bagmati and Vishnumati. In order to propitiate Jayabageswari, who had come to Nepal from Mansarovara,¹²² across the Sila river,¹²³ the Raja erected an image of Nava-Durga and Kumaris and offered many sacrifices on the Chandi purnima, or night of the moon in Chait.

This Raja had no male issue, so he gave his daughter in marriage to a Thakuri or legitimate Rajput, named Ansubarma, and shortly afterwards he died.

At this time Vikramjit, a very powerful monarch of Hindustan, became famous by giving a new Sambatsara, or era, to the world, which he effected by liquidating every debt existing at

¹²⁰ *Sivadeva's bihar is in Patan.*

¹²¹ *Literally "man-jackal"; perhaps the sacrificing priest. The Pandit cannot explain this passage.*

¹²² *A lake in Tibet.*

¹²³ *Another name for the Gandaki.*

that time in his country. He came to Nepal to introduce his era here. While searching for a suitable place for his abode, he thought of a certain spot on the first range of mountains, where there still lived the descendants of the people of Dipavati, who came to Nepal in search of Raja Sarbanand, who lived in the Dwapar Yuga. This Raja had left his bihar in Dipavati, where he worshipped the image of Dipankar Buddha, who died in the Satya Yuga. The people in search of Sarbanand came to Nepal, but hearing of the Raja's death, they halted at the first range of hills and lived there, worshipping an image of Dipankar, which they made exactly like one in Dipavati. Vikramjit, knowing these people to be descended from very ancient families, took up his abode with them. One day, while he was wandering alone on the mountains, meditating on a subject which preyed on his mind, viz., how he was to pay off the numerous debts of this country, Ganesha appeared to him, but only for a moment. The Raja took it as a lucky omen to have seen the form of Ganesha, who is the giver of riches and success; and he became confident that he would now succeed in his object. He therefore erected an image of Ganesha on the spot where he had seen the form, and having worshipped it, he went to Nepal, and after clearing off all the debts of the country he introduced his Sambat. From that day Ganesha came to be known as *Surya-binayaka*.¹²⁴

The Raja then, having received the permission of the gods and the people, went back to Ujjain, and having brought the god of three Shaktis, or attributes, named Harisiddhi, placed him near Nil-tara. From this the village of Harisiddhi took its origin.¹²⁵ The Raja then, under the direction of the goddess,¹²⁶ brought all the gods of Nepal to that place, with great ceremonies, and dramatic performances, and vocal and instrumental music. It is well known that there is no dramatic performance equal to that of Harisiddhi. The people in gratitude to the Raja for having paid off all the debts of the country promised to continue the Harisiddhi performance. After this Raja Vikramajit obtained salvation. Being a stranger, he left no son in Nepal, so that Ansu-barma, who had married the daughter of Viswadeva-barma, and was about to ascend the throne when prevented by the descent of Vikramjit, now became king, (and thus began a new dynasty).

¹²⁴ *An image of Ganesha, with this name, stands opposite Bhatgaon, on the other side of the stream.*

¹²⁵ *About halfway between Patan and Godavari.*

¹²⁶ *Harisiddhi is a deity of both sexes.*

CHAPTER III

A NEW DYNASTY AND THE SALIVAHANA ERA

I. The first Raja of the new dynasty was Ansu-barma. He left the Durbar at Deva Patan, and removed to one which he had built, with many beautiful courtyards, in a place named Madhyalakhn.¹²⁷ He also caused his Kajis and ministers to be accommodated with houses in the same place. This Raja was very strong-limbed and restless, and people feared his power. He once went to Prayaga Tirtha (the junction of the Ganges, Jamna, and Saraswati, at Allahabad), and persuaded Prayaga-Bhairava to accompany him to Nepal. He placed him near his Durbar, and to propitiate him established a Mansahuti-yagya;¹²⁸ to be performed every year. The image of this Bhairava is still in existence.

Down to the reign of this monarch the gods showed themselves plainly in corporeal form, but after his time they became invisible. A slok in the Bhabishya Purana says : "Ten thousand years Vishnu will reside on the earth ; the Ganges half that time ; and Grama devatas (local deities) the half of that." Nepal, however, being the city of the gods, deities consented to remain there three hundred years longer than the time thus fixed.

In the reign of this Raja, a certain Bubhu-barma Rajbansi, or descendant of a Raja, having consecrated a Buddha, built an aqueduct with seven dharas or spouts, and wrote the following slok on the right-hand side of one of the dharas : "By the kindness of Ansu-barma, this aqueduct has been built by Bibhu-barma, to augment the merit of his father."¹²⁹

In this reign three thousand years of the Kali Yuga had passed away. 2. His son Krit-barma. 3. His son Bhimarjuna-deva. 4. His son Nand-deva. This Raja, having heard that the era of Salivahan was in use in other countries, introduced it also into Nepal. Some people, however, in gratitude to Vikramajit, who introduced his era by paying off all the debts of the country,

¹²⁷ Some ruins on the road south of Deva Patan.

¹²⁸ A hom, in which there is a burnt-offering of flesh instead of rice, flowers, etc.

¹²⁹ This dhara still exists on the left-hand side of the road leading southwards from the Rani-pokhari.

were averse to giving up the use of that era. Hence some continued to use Vikramajit's Sambat, and others, out of deference to the Raja's wishes, used the Salivahana Saka.

5. His son Bir-deva. In his reign there lived an ugly grass-cutter, who used every day to cut grass in Lalitban,¹³⁰ sell it in Madhyalakhu (the capital), visit Mani Jogini, and thn return home. One day, while cutting grass, he felt thirsty, and having stuck into the ground his nol (bamboo yoke for carrying loads), he went in search of water. He soon found a tank full of water, in which he bathed and drank, whereupon he lost his ugliness and became a handsome man. On returning to his nol, he found it stuck so firmly in the ground that he was obliged to leave it where it was. Having made a bundle of his grass, he went as usual to sell it in Madhyalakhu. Here he was seen by the Raja, who enquired how the change in his appearance had been brought about, and was told the preceding story. The Raja asked him to point out the place, which he did ; and the Raja then said that, as he had got a new and better shape by bathing in the tank, he would give him the name of Lalit, and consider him hereafter as one of his friends.

The Raja was desirous of erecting some memorial of this event, but was at a loss what name to give to the tirtha, or holy place, and returned to his palace meditating on the subject. The next night he had a dream, in which he heard these words: "O Raja ! the name of the tank is Gauri-kund tirtha. At the distance of eight haths (cubits) from the south-east corner, I Sarbesswara-linga, am buried. Dig and see. The nol of the clown has become Siddha (supernatural) and is my Kameswara. Found a city near it, and call it Lalit-pattan."

The Raja awoke, sent Lalit across the Bagmati, with much money, and founded a city, to contain twenty thousand inhabitants, which he named Lalitpur. He built and peopled it according to the following rules, observed on such occasions, In the middle of the city he made a tank underground, and in it worshipped the Naga and many other deities. He then covered over the tank and the watercourse for introducing and carrying the water. Over the tank he built a chaitya and a dhara, and erected a Siva-linga, Ganesha, a Mahakala, and a Mandapa, and built a Durbar for the Raja, all of which he consecrated. Being a devotee of Mani Jogini, he named all of these after that goddess as follows: Mani-talava, Mrni-chaitya, Mani-dhara, Mani-linga, Mani-Ganesha, Mani-Kumara, Mani-Mahakala.

¹³⁰ A place in Patan, where the temple of Kumbheswara now stands, near the tank of the Bagmati.

Mani-Mandapa, and Mani-gal-bhatta. He then built a Dharma-sala,¹³¹ for entertaining thirty-three crores of gods, and named it Lalitapur. He passed the rest of his life in worshipping these thirty-three crores of gods, and then obtaining salvation. At the time Bir-deva Raja was crowned, 3,400 years of Kali Yuga had passed away.

6. His son Chandraketu-deva. In the reign of this Raja, enemies from all sides attacked the country and plundered and pillaged the people. The Raja, overwhelmed with grief, shut himself up with his two Ranis in a room, and lamented and shed tears over these misfortunes for twelve years. At last he received help from a certain person, whose history is as follows.

In Treta Yuga was built the town of Manju-pattan, which, being enlarged by Sudhanwa Raja, was named Sankasya. It was again enlarged by Raja Dharmadatta, and named Bisal-nagara. After this Danasur stopped the water, and changed the valley into a lake, at which time a grihasthacharya, residing in Manju-pattan, took shelter in the mountain of Swayambhu. Among his descendants was one named Bandhudatta Bajracharya, who, after becoming a bhikshu, had returned to the grihastha life. He had observed great austerities, and, by constant reciting and performing devotions, had made many mantras subservient to his wishes, and gods even had promised him their help.

At this time, he was roaming in the woods and forests, performing ohatur-jap,¹³² and visiting holy places. On his return he found the city depopulated, and, after dipping his head and body under the water of the Panchnadi,¹³³ and performing bajra-jap,¹³⁴ the true state of affairs became known to him and he saw Raja Chandraketu-deva with his Ranis starving in a room. He then caused a Panch-rasmi-tej¹³⁵ to emanate from his body and illuminate the room in which the Raja was. The Raja, surprised at seeing the light, got up, and went in search of the object from which it proceeded. Having traced it to the bank of the river, he was about to jump into the water, when the devotee appeared, and, taking hold of the

¹³¹ *This Dharma-sala stands near the temple of Kumbheswara before mentioned.*

¹³² *Recitation of mantras at morning, noon, evening and midnight.*

¹³³ *The junction of the Vishnumati and Bagmati.*

¹³⁴ *Recitation of Buddhist mantras.*

¹³⁵ *Or solar spectrum, which, according to the Nepalese, has only five instead of seven colours.*

Raja's hands, gave him hopes that he would put an end to his misfortunes. Speaking thus, he conducted the Raja back to his durbar ; and, in reply to his entreaties to put an end to his troubles, the Acharya told him to collect articles of worship and offerings for the goddess, whom he was going to summon to relieve him.

The Acharya then went to the Kamani mountain, ¹³⁶ and after performing great devotions, and reciting mantras, he at last succeeded in bringing with him the goddess, whom he left in a certain place, and went to the Durbar to bring the offerings for her. To his surprise, nothing had been collected by the Raja, so he had himself to prepare an offering. This caused some delay, and the goddess meanwhile, in the shape of a child, was crying and wandering about in search of food. Just then a Jyapu (cultivator), on his way to his fields, saw the child, put her in his kharpun (basket), and carried her away with him to his fields, named Navalim.¹³⁷ There he gave her bread to eat and pyatho (beer)¹³⁸ to drink, and placed her under an umbrella to shelter her from the sun. The Raja and Acharya returned to the place where the goddess had been left, and not finding her there, they went into the fields, and after much entreaty succeeded in bringing her back. They then placed her in a suitable sacred spot, and worshipped her ; and then the Raja and Acharya poured forth their woes, and asked how the wealth, which had been plundered, was to be recovered, and their enemies driven away. The Devi instantly caused a light to issue from her body, which illuminated the ten sides of the universe. The Rajas, who had carried off the riches and pillaged the country, became frightened at this sight, and restored what they had taken away, so that the Raja and his people were made happy again. From that day the goddess was named Lomri-mahakali-devi.¹³⁹

The Raja was blessed with a son, whom, after performing all the requisite ceremonies, he named Narendra-deva. He then caused his son to be crowned, and being himself old, he ascended into Heaven.

¹³⁶ One of the peaks on the south side of the valley.

¹³⁷ Near the Tudikhel, now the grand parade-ground.

¹³⁸ Two kinds of liquor are made in Nepal, rakshi, a spirit distilled from the rice or wheat, and pyatho, a kind of coarse beer, fermented but not distilled.

¹³⁹ Her temple stands on the eastern side of the Tudikhel, and is much resorted to by the natives.

7. Narendra-deva reigned 7 years. This Raja built a bihar near Lomri-devi, whom Bandhudatta Acharya had brought and placed there for the protection of the country. After naming it Tirtha, because the Acharya came from Tirtha, he gave it to the spiritual guide of his father. He then gave much away in charity, and settled down at Madhyalakhu. He had three sons, the eldest of whom was named Padma-deva, the second Ratna-deva and youngest Bar-deva. The Raja sent the eldest to become a bandya in the Pongala Bahal, where were at one time six hundred bandyas. The second he put under the guidance of Bandhudatta in the Tirtha Bihar. The third was anointed as Raja.

Bandhudatta placed Padmantaka ¹⁴⁰ in the Tirth-bahal, and then brought ten Krodha-devatas, or avenging deities, from Kamuni, and also placed them there, along with Astapithas and Asta-smashans. ¹⁴¹ At the north-east corner of the Tirtha-bahal he placed Mahakala, whom he brought from Bhot (Tibet). Having thus placed gods on all the ten sides, the Raja and Acharyas lived happily.

After this, the Raja, having lost his love of the cares of state and worldly riches, went to the distance of two kos to the east of the city, and built a bihar there, in which he lived. From his living alone there, the bihar was named Alag-bahal, which has been corrupted into Ak-bahal. ¹⁴²

8. Bar-deva. This Raja reigned eight years. Because his father Narendra-deva relinquished the world and went to live as a recluse, the Durbar at Madhyalokhu became disagreeable to the Raja, who therefore removed his court to Manigal-bhatta Durbar at Lalit-patan, which had been built by the grass-cutter Lalit, under the direction of the Raja's grandfather Bir-deva Raja.

In this reign Gorakh-natha came into Nepal, and when there reflected thus: "In this universe Niranjana and other Buddhas, whose forms are sachchitta (existence and thought), in order to create the world, produced the pancha-tatwas (five elements), and took the form and names of the five Buddhas. The fourth Buddha, by name Padma-pani Bodhisatwa, the son of Amitabha sprung from his mind, sat in a state of samadhi (deep meditation), called Loka-sansarjana. The Adi-buddha then named him Lokeswara, and gave him the duty of creating the world. He then created Brahma and other gods; and because

¹⁴⁰ *A Bhairava.*

¹⁴¹ *Eight places of worship and eight burning-ghats.*

¹⁴² *At the southern end of Bhatgaon.*

he sat in Sukhavati-bhuvana, and watched attentively Brahma and the other gods, to ensure their protection, he was called Aryavalokiteswara Padma-pani Bodhisatwa. This Buddha went from Sukhavati to a place called Banga, where Siva came to learn from him Yog-gyana (i.e. union with the supreme being by means of profound meditation). Siva, after learning this, was returning home with Parvati, when one night he stayed on the sea-shore, and Parvati asked him to repeat to her what he had learned. He did so, but Parvati fell asleep during the rehearsal, and Aryavalokiteswara Padma-pani Bodhisatwa transformed himself into a fish and performed the part of a listener. Parvati at last awoke, and on being questioned showed that she had not heard all that Siva had recounted. This made Siva suspect that some one else was listening, and he exclaimed, 'Whoever is lurking in this place must appear, or I will curse him.' On this Lokeswara appeared in his true form, and Siva, falling at his feet making many apologies, was forgiven. From that day the Lokeswara, on account of his having taken the form of a fish, was known as Matsendra-natha."¹⁴³ Gorakh-natha then knew that this Matsendranatha daily resorted to the Kamani mountain; but he also knew that that place was very difficult to approach. At the same time he was unable to suppress his desire to see one who had been the Guru of all gods, and the creator of the world; and he thought that his life was worthless unless he saw Matsyendra-natha. However he thought of a plan to bring Matsyendranatha before him. This was to catch the nine Nags and confine them, so that they could give no rain. There would thus be a great drought and the people would cry out, and surely Matsyendra-natha would appear for the relief.

With this design, Gorakh-natha attracted the nine Nags into a hillock, and sat down upon it. The result was a drought, which lasted for twelve years. The people were in great distress, and Raja Bardeva was much troubled in his mind, as he saw no means of relieving them. While seeking for some mode of relief he used to go about eavesdropping and listening to what old people were saying.

One night he went to Tairatna Bihar, where old Bandhudatta Acharya lived, and he overheard a conversation between him and his wife. The wife asked the Acharya the cause of the drought and its remedy. The Acharya replied: "The only one who is able to put a stop to this is Aryavalokiteswara, who resides in the Kapotal mountain; and he cannot be brought

¹⁴³ *Vulgarly*, Machchhindra-natha.

except by the prayers of the rulers of the country. Now the Raja is young and foolish, and the old man his father, Narendra-deva, is living in a lonely bihar, because he and his son do not agree."

Having overheard this, the Raja returned to his palace, and next morning he went to his father and fell at his feet. He brought the old Raja home with him, and having sent for the aged Acharya, asked him to do something to relieve their distress. The Acharya said that he would do all he could to help them, but that, as he could not be successful through a priest alone, without his yajamana, he must take the father Narendra-deva with him. They then took a large supply of offerings, and taking a mali and malini (gardener and his wife) with them they took leave of Raja Bar deva. They halted at the spot where Doiana¹⁴⁴ has been erected, and with great ceremonies and offerings performed purascharanas, at first one thousand, and then up to ten millions in number. After this, Bandhudatta, Narendra-deva, the carrier of the articles of worship, and the malini with the kalas¹⁴⁵ remained there, and Bandhudatta performed a purascharana to summon Jogambargyana-dakini. After the mantra had been recited a crore of times (counting each one as a thousand), the goddess was pleased, and promised her assistance. The Acharya, having gained this additional power, was now able to rescue Karkotak Nag from the grasp of Gorakh-natha, and started on his journey to the Kapotal mountain. He carried Karkotak in his pen, and whenever they had to cross a river or a bad road, he took out Karkotak, who carried them over it.

After encountering many rightful objects, placed in their way by gods and devils, they reached the Kapotal mountain, and the Acharya began to perform purascharana to invoke Aryava-lokiteswara; whereupon the latter, in his residence at Sukhavati, began to think that in Nepal (which had been a lake for the residence of Nags; where Bipaswi Buddha sowed a totus seed; where Swayambhu appeared in the form of light; which Manjusri Bodhisatwa peopled, and gave a king to; and where he himself, visiting Swayambhu and Gubjeswari, stationed the gods to protect the people and country) Gorakh-

¹⁴⁴ A place where there was a tree, under which Mackohhindra natha rested. The old tree has fallen, but some young ones have sprung up around it. The place is to the south of Patan, between the town and the large Asoka chaitya.

¹⁴⁵ A pot of water carried by a gardener before marriage processions and in religious ceremonies &c.

natha, in order to see him, which he could have effected by meditation, was performing Nag-sadhana, i. e., bringing the Nags under his control. He therefore said, "why has he done this mischief? Have the gods not been able to rescue the Nags? The people, instead of assisting and protecting their fellow-creatures, must be bent on wickedness!" He accordingly determined to go to the valley of Nepal, to station gods expressly to protect the country and to prove that he, whose name enabled Bandhudatta to rescue Karkotak, possessed much power. The Aryavalokiteswara then left Bandhudatta, and after giving him much insight into his secrets, again disappeared. Then he went to reside with a Yakshini, whom he called his mother, and who was named Gyana-dakini, from being created by Maya (delusion).

Bandhudatta, according to his instructions, recited mantras, to summon the Aryavalokiteswara; but when, through the influence of the mantras, he was about to go to Bandhudatta, his mother tried to prevent him. Such, however, was the power of the mantras, that he disappeared thence, and transforming himself into a large black bee, entered into the kalas. Bandhudatta had told the Raja Narendra-deva to shut the mouth of the kalas as soon as the bee entered, but the Raja having gone to sleep, the bee entered the kalas three times without its mouth being closed. At last the Acharya, giving the Raja a touch with his feet, awoke him, and caused the mouth of the vessel to be closed. The Acharya then worshipped the bee as Machchhindra-natha. The Raja, however, determined to slay the Acharya, because he had touched him with his foot.

After this, Gyana-dakini, with numerous gods, yakshas and devils, came to attack Bandhudatta, who, being hard pressed, called all the gods in Nepal to his assistance. The Nepalese gods went to the place where Bandhudatta was, and, after a consultation, decided that the office of ruler and protector of Nepal should be entrusted to Machchhindra-natha; and Bandhudatta on his part promised to send occasional offerings to Gyana-dakini and the gods who had objected to Machchhindra-natha's being taken to Nepal. Having thus satisfied everyone, the Acharya worshipped the Aryavalokiteswara in the kalas, according to the das-karma, or ten ceremonies observed on the birth of a child.

When the Acharya was about to depart, Gyanadakini asked by what road he intended to go back. He replied, "by any way they liked to point out." The gods and devils, who had come from the Kamrup mountain, then said that he should

take the god by the way of Kamrup, and that he should leave marks along the road to enable the god to return by the same route. For this purpose, they said, they would give him a quantity of devadaru (deodar) seeds to scatter as he went along. The Acharya agreed to this, but stipulated that the god should only return as far as the devadaru trees produced from this seed extended. The gods, bhuts, pretas, pisachas, yakshas, and gandharbas agreed to this; whereupon, by means of a mantra, the Acharya parched the seeds, and carried away the god, scattering the parched seeds as he went, and thus he reached the Kotpal mountain.

This Kotpal mountain got its name as follows. In Satya Yuga, when Nepal was a lake, Bipaswi Buddha had sown a lotus seed, from the flower of which the form of light had issued. In the Treta Yuga, Manjusri Bodhisatwa, coming from Maha-Chin, had cut a passage to let out the water through this mountain, which he named Kotpal.

After propitiating the gods, daityas, gandharbas, yakshas, rakshasas, &c., who had come from the Kamrup mountain, Bandhudatta sent them back. Then he worshipped the kalas in which the Aryavalokiteswara was, and invoking all the deities of Nepal, he held a great jatra on the banks of the Bagmati, as he entered Nepal; and now he scattered the unparched devadaru seeds along the road by which they entered the country.

In this jatra, the kalas, in which the Aryavalokiteswara was, was carried by four Bhairavas, namely, Hayagriva, Harsiddhi, Lutabaha of Pachbilu village,¹⁴⁶ and Tyanga. Brahma swept the road, reciting Vedas as he did so; Visnu blew the sankha; Mahadeva sprinkled kalas-water on the road; Indra held an umbrella; Yama-raj lighted the incense; Varuna sprinkled water from a sankha, and rain fell; Kuvera scattered riches; Agni displayed light; Nairitya removed obstacles; Vayu held the flag; and Ishan scared away devils. In this manner all the gods showed their respect, while bringing in Aryavalokiteswara-Matsyendrananath. These gods, however, were not visible to any except Bandhudatta and Narendra-deva. The people only saw Bandhudatta, Narendra-deva, the mali and malini, and the gods in the shape of birds and beasts.

A plentiful rain now fell in Nepal. When the procession reached a certain spot they sat down to rest, and here Harsiddhi Bhairava, in the shape of a dog, barked and said "bu", which Bandhudatta explained to the Raja Narendra-deva.

On the road between Kotpal and Patan

to mean "birth-place," and that they were to consider that Machchindra-natha was born on this spot.

In honour of the Amaras, or gods, who came so far in company with them, and of the spot thus mysteriously pointed out by the dog, Bandhudatta, after consultation with the Raja, determined to build a town and name it Amarapur,¹⁴⁷ and here he placed the kalas containing Aryavalokiteswara Machchindra-natha. They then appointed two priests to worship him in turn. One of these was a distant cousin of Bandhudatta, and a descendant of a priest of Swayambhu, who lived in the Tairatna Bihar. The other was a resident of Te Bahal.¹⁴⁸ They assigned to these lands for their maintenance.

After this, Bandhudatta, Narendra-deva, and the mali, went on their ways to the place where Raja Bar-deva had remained. As they went along, they talked, and decided that they would institute a rath-jatra¹⁴⁹ with an image of the god. Each of them, however, wished to have it held at the town in which he himself lived; that is to say, Bandhudatta wanted it at Kantipur (or Kathmandu), Narendra deva at his residence, and the malakar (or mali) at Lalitpur. While thus disputing, they arrived at Ikhatol in Lalitpattan, and seeing a great crowd of people, they agreed to abide by the decision of the oldest person there. They therefore called the Naikya (or head man) of the whole district belonging to Lalitpattan, and having put sacred things on his head,¹⁵⁰ asked for his decision. The Naikya reflected thus: "There is no town where Narendra-deva lives, nor where the Acharya lives. These three people have all taken equal pains and trouble, but it is Maharaj Narendra-deva who has been put to expense. However, I shall give my

¹⁴⁷ Or Bogmati, about three miles south of Patan.

¹⁴⁸ There seems to be some mistake here, for Te Bahal is said to be the same as Tairatna Bihar.

¹⁴⁹ A festival in which the images of the gods are drawn in a rath or chariot. A rath consists of a platform with wooden shafts, 30 or 40 feet in length, and ponderous wooden wheels, six or eight feet in diameter and a foot thick. On the platform an erection of wood or bamboo is run up to a height of from 30 to 50 feet. The shrine of the gods is placed on the platform and the upper part of the erection is adorned with flowers and green branches. The rath is drawn along by the worshippers.

¹⁵⁰ This ceremony is performed when a person is put on his path, Buddhists place the book called Pancharaksha on the head; Hindus use for the same purpose gold, leaves of the tulsi plant, a saligram and the book named Harivamsa.

-decision in favour of Lalitpattan, because it is a large town with many inhabitants and Raja Bar-deva has come from Madhyalakhu to reside here ; and besides, it is my own dwelling place. In showing this partiality, and doing this injustice to Raja Narendra-deva, I shall, however, I am sure, be swallowed up by the earth." Having formed this resolution, he caused seven *sthalas*¹⁵¹ to be brought and piled one upon another. He then ascended to the top of them and spoke thus: "Hear, O Acharya Bandhudatta, Maharaj Narendra-deva, Malakar, and all you people ! Anything to be done for Padmapani-Aryavalokiteswara-Machchhindra-natha¹⁵² should be referred to Mangal bhatta, where reside the gods of the whole three worlds." Having thus spoken, he was swallowed up by the earth, and so died. This spot is still well known to the people,¹⁵³

The audience, being contented with the decision, went to the bihar in which Sunayasi Misra once lived as a Bhikshu ; and as they considered it a very sacred spot, they performed a purascharana,¹⁵⁴ at a place called Chobhu. Then, taking possession of one-third of the bihar which was built by Sannyasi Misra, they caused an image to be made of Aryavalokiteswara-Machchhindranatha. This, after consecration, they took to Amarapur, and worshipped it ; and after this the spirit of the god, brought from Kapotal mountain in the kalas, was transferred to the image. This image was made of earth brought from the Himayapido mound,¹⁵⁵ with the earth of which also the Swayambhu Chaitya was built by Prachanda-

¹⁵¹ *A wooden block like a butcher's block, about two feet high, with a small hole in the centre, in which rice is pounded with a wooden pestle, about four feet long, grasped by the middle so that either end can be used. The object of the pounding is to remove the husk.*

¹⁵² *On the Buddhist prayer-machines is written Om mani padme hum, i.e. "hail to him with jewel and lotus." The Pandit and Munshi say that this is Machchhindra natha and not Sakya Muni. The Nepalese do not use prayer machines, although they are found round the temples at Bodhnath and Swayambhunath for the use of the Bhotiyas.*

¹⁵³ *It is near the Podhiyalol in Patan, to the south of the Durbar.*

¹⁵⁴ *When a person wishes to attain any object, he makes a vow to recite mantras a certain number of times, either himself or by proxy. The mantras vary with the deity to be propitiated.*

¹⁵⁵ *A wooded knoll on the left bank of the Vishnumati, where it is crossed by the road to Balaji.*

deva Raja, in accordance with the directions of Santikar Acharya. This earth was taken from its place after many ceremonies and the worship of Jogambara-gyana-dakini. This hillock was considered very sacred, because after the depopulation of Bisal-nagara, when the two countries of Matirajya and Irkharajya were peopled, the Rajas used to take earth from it to use in the worship of Purnachandi-devi.

After the consecration of the image, whatever offerings and presents necessary were given to the descendants of Sunavasi Misra.

Bandhudatta, who knew everything of present, past and future times, established the rites of worship in the following order. The image of the deity was brought from Amarapur, when the sun was in the northern hemisphere, and kept in a temple built in Tan Bihar.¹⁵⁶ He was bathed on the 1st of Chait Badi. On the 8th he was put in the sun. On the 12th and 13th the *dasa-karma* was performed.¹⁵⁷ On the 1st of Baisakh Sudi he was put on the rath, and after being taken round the city (of Lalitpattan) he was conveyed back to Amarapur, or Bagmati, when the sun was in the southern hemisphere. From the time the rath-jatra of Machchhindranatha began, the rath-jatras of Dhalachhe Lokeswara, Swattha-narayana, and others, which used to take place in Lalitpattan, were discontinued except that of Minanatha-dharmaraj, who is Sanu (or junior) Machchhindra. From this year too the rath-jatra of Chaubahal was discontinued, which used to take place in Deva-patan every year, because the rath, in returning from Deva-patan, was sunk in the Danagal Khola.

After this, the son of Raja Narendra-deva removed from Madhyalakhu Durbar with his court to that of Mangal-bhatta, and Narendra-deva returned to his own residence. Narendra-deva's wife had died, and her two daughters he had given in marriage, the elder at Patan, the younger in a village near his residence. He now called these two daughters before him, and said: "I have become old. You have no brothers, and your mother is dead. Your gotiya brothers (step-brothers) may invite you to their houses, or not, according to their pleasure. I have no wealth to give you. All I have to give you is my crown with its appurtenances, and the book *Prajnaparamita*. She who comes to me first on the morning of the fourth day from this,

¹⁵⁶ In Patan, to the south of the Durbar, on the left-hand side of the street leading to the parade-ground.

¹⁵⁷ The ceremonies, commencing from the time of the conception of a child.

after bathing, will get the crown, and the other the book." The two sisters did as they were told. The elder came first and got the crown, and the younger got the book. This crown and the book are still in existence.¹⁵⁸

Bandhudatta Acharya, sometime after this, went to Narendra-deva and asked him whether all his wishes had been accomplished, and nothing left unfulfilled. The Raja replied, that the Acharya, with great kindness, had taken much pains and trouble to fetch Aryavalokiteswara-Machchhindranatha to this *Khas*¹⁵⁹ country, and had relieved the poor people from the distress of a drought, which had lasted for twelve years, by a plentiful rain, which had pleased the gods of Nepal. Every wish of his had been fulfilled, and there was nothing more remaining to be done. The Acharya then told him to think well, because there was one thing wished for in the Raja's mind, which still remained to be fulfilled. The Raja, however, could think of nothing. Whereupon the Acharya said: "When Aryavalokiteswara came in the form of a black bee to enter the kalas, I awoke you by touching you with my foot, and you then resolved to kill me. That is the one thing still undone and you ought to perform it." The Raja begged to be forgiven, and said that he, being a descendant of kings, was easily enraged, and hence thought of such a thing, which he begged the Acharya would forget. The Acharya told him that it was not from any ill-feeling that he mentioned this, but that it was incumbent on him to carry out any resolution made at the moment when he was in the presence of Iswara. The Acharya then made a figure of himself with boiled rice, at which the Raja struck, and thus accomplished his vow.

On returning home that same night Bandhudatta died, and being absolved, was incorporated with the right foot of Machchhindranatha.

The Raja Narendra-deva was much grieved, and after four days, he too was absolved and incorporated, with the left foot of the deity. For this reason, any one going to see Machchhindranatha looks at his feet, in order to see Narendra-deva Raja and Bandhudatta Acharya.

Seeing such devotion on the part of the Raja and Acharya, the people became very much attached to the worship of Aryavalokiteswara-Machchhindranatha, who in return always gave

¹⁵⁸ *If so, the Pandit does not know where.*

¹⁵⁹ *The khas are, strictly speaking, the children of Brahma and Chhetris by women of the different hill-races, such as Bhotiyas and Newars. They now rank as Chhetris.*

plentiful rain and protected the people. Machchhindranatha came into Nepal in the Kaligata year 3623.¹⁶⁰ Here ends this brief history of Machchhindranatha.

Bar-deva Raja, the son of Narendra-deva, now lived in the Mangal-bhatta Durbar at Patan, and followed his father's advice in worshipping Machchhindranatha. The Harisiddhi Nach, introduced by Raja Vikramajit, had been discontinued; so Bar-deva revived the deity Harsiddhi and the Nach, and made a rule that the Nach should be first of all performed before Machchhindranatha.

In the reign of this monarch, a Brahman, an incarnation of Shankaracharya, came to see whether the rules and customs established by that great reformer were still in force in Nepal. He found them observed everywhere, even at the place where Machchhindranatha was, owing to the directions of Bandhudatta Acharya, who knew all the events of the present, past, and future times. The Brahman then went to Pingala Bahal, where he found that the Bandya Acharyas had acquired great influence by reciting mantras and worshipping Agama. After eating their meals they used to throw the remainder into the enclosure around Pashupati. Seeing this, he determined to destroy these impious people. He therefore entered their service, and one day, when throwing away the remnants of their meal, he also threw away their Mrigthucha (a small golden bull, supposed to supply the food).¹⁶¹ The next morning, the Bandyas came as usual for their meal, but found no food and no Mrigthucha. They said that this was a great sin which had been committed, and therefore they went to live elsewhere.

The Brahman then went towards Bhot, and arrived at a place called Khassa. The Lama of Bhot, knowing that such a one had arrived, came in the disguise of a poor Bhotiya, and while the Brahman was bathing, relieved the calls of nature before him. Thereupon the Brahman used bad language towards him, calling him an Asur and a Chandal. The Lama then ripped open his stomach with a knife, and asked the Brahman to do the same, so as to see which of them was purest internally. The Brahman, being afraid, transformed into a kite and flew away; but the Lama transfixed him to the ground by piercing his shadow with a spear. The Lama then:

¹⁶⁰ This date is given in a slok, of which the figures are sula (3), dwardwa (2), ras (6), agni (3). According to rule, these figures must be inverted, giving 3623.

¹⁶¹ The Mrigthucha is not used now-a-days in Nepal.

placed a stone on him, and performed Sadhana over him. The spot where this occurred is still pointed out, where Khasa Khola is crossed.

At this time a son was born to Bar-deva Raja, who attributed this happy event to the advent of the Brahman, whom he considered to be Shankaracharya himself, after he had heard the history of that great reformer. He therefore named this son Shankara-deva, in honour of Shankaracharya.

9. Shankara deva reigned 12 years. This Raja built a village in the shape of a sankha, or shell, and named it Sankhu. It was dedicated to Ugra-tara-devi. 10. His son Bardhaman-deva reigned 13 years. 11. His son Bali-deva reigned 13 years. 12. His son Jaya-deva reigned 15 years. 13. His successor Balarjuna-deva reigned 17 years. 14. His successor Vikrama-deva reigned 12 years. 15. His successor Gunakama-deva reigned 51 years.

While this Raja was fasting and worshipping Mahalakshmi, the goddess appeared to him in a dream, and told him to found a city at the junction of the Bagmati and Vishnumati rivers. This was the sacred place where, in former times, Ne Muni had performed devotions and practised austerities, and here was the image of Kanteswara devata. To this spot Indra and other gods came daily, to visit Lokeswara and here puranas recited. The new city was to be built in the shape of the Kharg or sword of the Devi, and to be named Kantipur; and dealings to the amount of a lakh of rupees were to be transacted in it daily. The Raja, being thus directed, founded the city at an auspicious moment, and removed his court from Patan to Kantipur (Kathmundu). This took place in the Kaligata year 3824.

The city contained 18,000 houses. Lakshmi gave her promise that, till the traffic in the city amounted to a lakh of rupees daily, she would reside there. By her kindness the Raja was enabled to build a suvarna-pranali or golden dhara,¹⁶² and hence he named the city Suvarna-pranali-kantipur. He then peopled it with various castes.

He also went towards the East, and brought Chandewari, and placed her in the centre of the country for its protection. In like manner he made Karbirasmahan on the banks of the Vishnumati. At the same place he erected an image of Bidya-

¹⁶² This dhara is on the street leading from the Durbar in Kathmandu to a bridge over the Vishnumati on the old road to Thankot.

dhari-devi, who had shown herself in the sky to a pandit named Bajrapada.

He also brought from Dakshina-kali the goddess Rakta-kali, and revived her worship as Kankeswari. He also revived the worship of two sets of Nava-Durgas, the one inside, the other outside of the country. To the west of the country he renewed the worship of Panchalinga Bhairava, whose jatra takes place on the 5th of Aeswin Sudi. The Bhairava had come to play with a Khargini or Kasaini.

He also brought from Indrani-ghat the goddess Manamajupitha, and placed her in the east of the country, at a place called Agama-choka. To the east is the Lomri-devi, brought by Bandhudata Acharya from the Kamrup mountain. Then he established, or rather revived, the Hilya jatra, Krishna jatra and Lakhya jatra. The last of these was in honour of Sakya Muni having obtained a victory over Namuchi-mara,¹⁶³ when the latter came to distract his attention, while he was sitting under a *bodhi* tree¹⁶⁴ in profound meditation for the purpose of becoming a Buddha. After his victory Brahma and other gods came to pay their respects to Sakya Muni, for which reason the gods are represented in these jatras.

He also instituted the Matayata and Sringabheri jatras. The Hilya, Krishna and Lakhya jatras were in existence before the time that Kantipur was founded. He then instituted the Indra jatra by erecting images of Kumaris. Then, in imitation of the Lokeswara jatra of Patam, he made an image of Khassappa Lokeswara, and caused his jatra to be celebrated every year. He then founded a village named Thambahil, at the place where formerly Vikramasila Bihar stood. The image of Thambahil, consecrated by Sinhal Baniya, the survivor of the party of 501 banyas, had been destroyed when the waters of the Bagmati had been stopped up by Danasur, but it had been replaced by the descendants of Sinhal.

The Raja took a large army with him, and brought much wealth from all quarters. He caused Pashupati to be bathed with golden water, poured from two golden dharas, for a fortnight, and instituted a jatra to be continued ever after. He also made a new roof of gilt copper for the temples of Pashupati and Balauki.¹⁶⁵

¹⁶³ Another name for Kamdeva, or more likely for India.

¹ The Bhotiyas use the seeds of this tree as beads in their rosaries.

¹⁶⁵ So the MS., instead of Basuki.

In the reign of this Raja some one consecrated the image of Ganesha in Kantipur, and named him Asoka Binayaka, from the circumstance of there being many Asoka trees at that spot. A hithi was also built near the place known by the name of Maduhiti dhara.

What remained of the wealth of the Raja he caused to be stored up in rooms, which he built in the Indrachal mountain.¹⁶⁶ The wealth amounted to fifty-two crores, and he made Balasuki the guardian of it. This Raja ruled over both cities, i.e., Patan and Kantipur.

One night Sri Skandaswami appeared to the Raja in a dream, and told him that he would be much pleased if all the boys of the city were assembled and kept at a place near Kankeswari-Kali. If he did this, his subjects would never revolt, and his enemies would be destroyed. The god added, that he was taught by his parents from his boyhood to play at Siti (stone-throwing) from the beginning of the month Jeth to Siti-khashti. The Raja taking this to be a warning from Iswara, assembled the boys, and established the custom of their pelting each other with stones.¹⁶⁷

16. His son Bhoj-deva reigned 8 years. 17. His son Lakshmi-kama-deva reigned 22 years. This Raja, thinking that his grandfather had acquired so much wealth and conquered the four quarters of the world through the aid of the Kumaris, resolved to do the same. With this intention he went to the Patan Durbar, and having worshipped as Kumari the daughter of a bandya, living in a bihar near the Durbar, known by the name of Lakshmi barman, he erected an image of Kumari and established the Kumari puja.

18. His son Jaya-kama-deva reigned 20 years. This Raja, in order to put a stop to theft and snake bites, revived the worship of the Balasuki Nag, and made offerings to him of musical instruments. From that day no cases of robbery or snake-bite took place in the city.

This Raja had no issue, so after his death the Thakuris of the Noakot mountain came and elected a Raja from among themselves.

¹⁶⁶ *The hillock north of the temp'e at Pashupati.*

¹⁶⁷ *This custom was originally carried out with great rigour, the prisoners on each side being sacrificed. The sacrifices were however discontinued long ago, and the festival (if it may be so called) was abolished by Jung Bahadur on the occasion of the British Resident, Colvin, being struck by a stone whilst looking on.*

1. This Raja's name was Bhaskara-deva. In his reign the Banras of Pingala Bahal removed to other places. Their descendants, who were Acharyas, became Banras, and lived in Gnakha-chok in Lalit-pattan.¹⁶⁸ The Bhikshus of Devapatan and Chabahil came to these people and told them that they had heard from some people, who were working in the fields, that they had seen the god of Pingala Bahal. They accordingly went to see, and found the god buried under the ruins of the Pingala Bahal, and brought him to Patan. While they were taking him thither, when they had arrived at a bowshot north of Mangalbhatta, they saw Lakshmi-devi of Lagankhel in the form of a kite; and one of the devotees, by the influence of his mantras, brought her down, and the Devi became stationery there in the road. After this, they took the god Gnakha-chok, but he said he would not like to live there. This having been brought to the notice of Raja Bhaskara-deva, he caused a new bihar, named Nhul-bahal, to be built for the god. This new house also being disapproved of by the god, the Raja went to ask where he would like to fix his residence. The god said he would like to live in a place where a mouse attacked and drove away a cat. The Raja himself then went in search of such a place, and one day at a certain spot saw a golden mouse chasing a cat. Here he built a bihar, and named it Hema-barma (i.e. golden-coloured),¹⁶⁹ and having placed the god in it, with Agama-devatas, just as they were in Pingala Baha¹, he assigned lands as guthis¹⁷⁰ for the maintenance of the establishment. The Banras, who came with the god to reside here, were those of Thyakayel and Hatkbatol.

2. His son Bal-deva. 3. His son Padma-deva. 4. His son Nagarjuna-deva. 5. His son Shankara-deva. In the reign of this Raja, some people, from a village named Jhul,¹⁷¹ had gone to the Gaur country (Bengal) and lived in a city named Kaphi, whence several persons returned to Jhul. These men performed yajna daily in a hollow consecrated place, where perpetual fire

¹⁶⁸ Close to the western gate of the town.

¹⁶⁹ It is a little to the east of Gnakha-chok.

¹⁷⁰ A guthi is land assigned for a religious purpose, which cannot be resumed by the donor nor seized by creditors. Rent may or may not be paid for it. A birta is a grant of land in perpetuity, for which rent is paid for it. A jagir is a grant of land for a term which may be resumed by the donor. No rent is paid for it. Soldiers and officials are usually paid in this way, the grant terminating with the service.

¹⁷¹ It lay between Kartipur and Matatirika.

was kept alight. The hollow place is called yajana-kund, and he who undertakes this fire-worship is obliged to perform the yajna with his wedded wife sitting by his side, as Siva and Sakti. The yajna is never performed by a single person. One of these Brahmanes, having no lawful wife, took with him a Brahmani widow, named Yasodhara, instead of his wife ; and one day, as he was performing the yajna, the fire increased, and, after burning him up, consumed the whole village.

Raja Shankara-deva then established a yagya-kund in Patan and in Kantipur he made known the Tana-devata as Kuldevata; and he made it a rule that no house should be built higher than the gajura of the Devi.

At the time when the village of Jhul was burning, Yasodhara, the Brahmani widow, fled to Patan with a small model of a Chaitya, the book Prajna-paramita (written in golden letters in Vikram-sambat 245),¹⁷² and her infant son Yasodhara. She repaired the bihar in Gala-bahal, built by Bidyadhara-barma, and placed the model chaitya inside the one in the bihar. She caused her son Yasodhara, after his chura-karma, to be made a bandya ; and in order to conceal this from her relatives, who were Agnikhotris, she did not allow the ceremonies attending the chura-karma to be performed in front of the Agama-devatas of the bihar. To this day the bandyas of this bihar only follow this custom. In other bihars the custom is different. Previously this bihar was called Bidyadhara-barma-sanskarit-maha-bihar, but after the chura-karma of Yasodhara it became known as Yasodhara-maha-bihar, and also as Buya-bahal.¹⁷³

Long before this time, out of hatred to Shankaracharya a party of one thousand Banras murdered seven hundred Brahmanes residing in Bisalnagara. The wives of these Brahmanes immolated themselves as Satis, and their curses were so powerful that the thousand murderers were burned to ashes. The spirits of these Satis then became so turbulent, that no one would venture to pass that way. The Raja, therefore, in order to put a stop to this trouble, caused an emblem of Siva to be placed there by venerable pandits. This emblem, having been erected for the Santi, or peace, or the Brahma-pisachas, was called Santeswara. It is also called Nandikeswara,¹⁷⁴ from its having been erected by a Brahman of Bisal-nagara, named-

¹⁷² *V. S. 245 = A.D. 168.*

¹⁷³ *West of the Durbar in Patan.*

¹⁷⁴ *A large temple on the north side of the Pashupati road.*

Nandi, who himself after death was deified as Mopta-deva or Bhat-bhatyani.

The Raja, to establish peace on a more secure footing, instituted the custom of a yearly jatra of the Navasagara Bhagavati of Bical-nagara on the anniversary of the Preta-chaturdasi. The original image of this Devi, made by Viswa-Karma, was so frightful, that no one would pass that way. The people therefore buried it, and covered the place with stones.

After the seven hundred Brahmans had been massacred, the rest left Bical-nagara, and went to live at Deva-patan, where they built a house having seven courts.

The dynasty of the Vais Thakuris of Noakot ends here. A descendant of a collateral branch of the solar race of the former Raja Ansu-barma, by name Bama-deva, having gained over the nobles of Lalitpur and Kantipur, succeeded in expelling the Vais Thakuri Rajas, and made himself king.

CHAPTER IV

A NEW RAJPUT DYNASTY

Of the new dynasty the first Raja was, 1. Bama-deva. 2. His son Harkha-deva. 3. His son Sadasiva-deva.

The Raja founded a town near Kantipur and Lalitpatan, at the south-west corner of the valley, near the hills. On account of the great *kirti* (celebrity) attached to this place, from a cow belonging to it having been the means of discovering Pashupatinatha, it was named Kirtipur. The children of cowherds of this town used to go to the forests to feed their sheep, and amused themselves by making a clay figure of a tiger. One day the children, thinking the figure incomplete without a tongue, went to fetch a leaf to supply the defect; and on their return were dismayed to find their sheep devoured, and a real tiger in the place of the image a Bhairava having entered into it. The images of the Bagh (tiger) Bhairava and the deified children are still to be seen at this place.

The Raja, having gone to the four quarters of the world, and conquered all countries, brought back a great quantity of gold, and made with it a new roof for the temple of Pashupatinatha in the Kaligata year 3851. He was the first to introduce into the currency the *Suki*, a coin of copper and iron mixed, with figure of a lion on it. 4. His son Man-deva. He reigned for ten years, and then abdicated in favour of his eldest son, and lived the life of a bandya in a bihar, and so obtained salvation. This Bihar, having on it numerous chakras, was called Chakra Bihar. 5. His son Narsinha-deva reigned 22 years. 6. His son Nanda-deva reigned 21 years. This Raja, after consultation with Sunandacharya, an Achar of Deva-patan, built three apartments, one within the other, for Bhuvaneswari, into which only the initiated are allowed to enter. 7. His son Rudra-deva reigned 7 years. This Raja entrusted the government to his son, and employed himself, after having become a Baudha-margi, in acquiring a knowledge of the elements. 8. His son Mitra-deva reigned 21 years. 9. His son Ari-deva reigned 22 years. A son having been born to this Raja, while he was engaged in wrestling, he gave the child the title of Malla. 10. His son Abhaya-Malla. This Raja had two sons. 11. The elder, Jaya-deva Malla, reigned 10 years. 12. The younger, Ananda Malla, reigned 25 years.

This younger brother, being very generous and wise, gave up the sovereignty over the two cities ; and having invoked Annapurna Devi, from Kasi, founded a city of 12,000 houses, which he named Bhaktapur (Bhatgaon¹, and included sixty small villages in his territory.

After this, the Raja, having obtained the favour and directions of Chandeswari, founded seven towns; viz. Banepur, near Chandeswari Pitha ; Panavati, near the Prayaga Tirtha of Nepal, celebrated in the Shastras, on the site where Panchala-des formerly stood ; Nala, near Nala Bhagavati ; Dhaukhol, near Narayana ; Khadpn, near Dhaneswari ; Chankot, near the residence of Chakora Rishi ; and Sang, near Nasika Pitha.¹⁷⁵

He established his court at Bhaktapur, where he built a Durbar ; and having one night seen and received instructions from the Navadurga, he set up their images in proper places, to ensure the security and protection of the town internally and externally.

It was at this time, when Ananda Malla reigned in Bhaktapur, and his elder brother in Patan and Kantipur, that a certain astrologer of Bhaktapur found out an auspicious moment, at which he said that sand, taken from a certain place, would turn into gold. The Raja Ananda Malla, having ascertained the exact time, sent a number of coolies, to take up sand at that particular moment, from the place called Lakhu Tirtha, at the junction of the Bhatikhu and the Vishnumati, and to convey it to the Raja's palace. The coolies did as they were directed but, as they were going back with their loads, a Sudra merchant of Kantipur, named Sakhwai, prevailed on them to take their loads of sand to his house ; and then the coolies filled up their baskets again with sand from the same place as before, and took it to Bhaktapur. Their second loads, however, not being taken up at the auspicious moment, did not turn into gold, and the Raja, being enraged at the imposition practised on him, burned the book.¹⁷⁶

¹⁷⁵ Banepur, now called Banepa, is a village outside of the great valley, eight or nine miles east of Bhatgaon. Panavati (now Pananti) lies five or six miles south of Banepa, in another valley. Nala is between Banepa and Bhatgaon. Dhaukhol and Khadpn lies east of Banepa. About Chankot I have no information. Sang stands where the road from the Nepal valley crosses the low hills into the Banepa valley.

¹⁷⁶ i.e. the book by reading which the astrologer had been led to make the prediction. Further on the astrologer is said to have done this.

On the other hand, Sakhwāl, having obtained so much wealth, with the permission of Jaya-deva Malla, paid off all the debts existing at that time in the country, and thus introduced a new era into Nepal called the Nepal Sambat.¹⁷⁷ He then established a chaitya near his house, and placed a stone image of himself at the southern door of the temple of Pashupati-natha. Thus he obtained salvation.

Maharaj Ananda Malla, finding that his heap of sand did not turn into gold, was very angry; and going to the astrologer told him that what he had said about the sand turning into gold was false. Having said this, the Raja returned to his palace, and the astrologer in his mortification kindled a fire, and put his book into it to be burned. The Raja, however, on his return to the palace, happened to observe the baskets in which the sand had been brought, and saw some grains of gold at the bottom of them. He ran back to the astrologer to tell him that he was right, and seeing the fire, asked what was being burned in it. The astrologer's wife told him that it was the false Shastra which her husband was burning. The Raja was very sorry, and snatching the unburned portion of the book out of the fire, put it into milk. He then took the astrologer to his palace, and after showing him the grains of sand which had become gold, told him that the Shastra was true, and that it was their own haste which was in fault. The astrologer advised him to enquire from the coolies how they had carried out their orders, and they said that the first loads of sand had been taken by a merchant of Kantipur, and that those brought to Bhaktapur had been collected afterwards.

Raja Ananda Malla was then sitting in his court, surrounded by his courtiers and astrologers. On hearing what had happened they exclaimed: "There is nothing so powerful as luck or destiny in this world. High birth and wealth are its servants. It is also written in the Shastras, 'Luck everywhere begets fortune; neither learning nor strength can do it. In the churning of the ocean Hari got Lakshmi and Hara got poison.' Oh Maharaj, in the Satya Yuga the thirty-three crores of gods, devatas and daityas, churned the ocean, and first of all there came out the Uchhaishrava, which Indra took, saying that it was his luck. After the horse came out Lakshmi, whom Vishnu took. Then came out the Kalakuta poison, and began to destroy the world. The thirty-three crores of devatas then began to pray to Mahadeva, who alone was able to destroy

¹⁷⁷ This era begins in October, A.D. 880. The present year, 1876, is therefore, N.S. 996-7.

the power of the poison. Mahadeva, being easily propitiated, appeared, and asked what they wanted from him. They replied that the Ka'akuta poison was destroying the world and themselves, and they sought protection, and implored it with joined hands and tears in their eyes. Mahadeva said that he would instantly destroy its power; and so saying, he put it into his mouth, but, instead of swallowing it, he kept it in his throat, which became blue from the effects of the poison, and hence Mahadeva is named Nila-kantha. Feeling now very hot, he went close to the snowy range of mountains, but the cold there was not sufficient to cool him. He then struck his trisul into the mountain, from which sprang three streams of water, and he laid himself down and let the water fall on his head. There lies Sadasiva, who takes away the sins of man, and exempts him from having to be reborn. The good things that came out of the ocean, after churning, were appropriated by devatas and daityas; but when Kalakuta came out, these all fled, and so it fell to the lot of Mahadeva. Such is destiny, oh Maharaj! The astrologer foretold an auspicious moment, and you sent coolies to fetch gold, which all went to Sakhwai, who took no pains or trouble to get it. Be content therefore with your fate."

Rudra-deva Chhetri Raja, who, being learned in Tatwa-jnana, or the knowledge of the elements, had after a brief reign abdicated in favour of his son Mitra-deva and occupied himself in acquiring religious merit, at this time first Bauddhacharya, then Mahayanikacharya, then Tribidhibodhi. After this he repaired the old Onkuli Bihar, built by Raja Siva-deva-barma, and after performing the Chura-karma he lived in it as bandya, the sure way of obtaining *mukti*, and thus he earned salvation. This Rudra-deva Raja on one occasion sent an image of Dipankar Buddha to receive pindapatra-dan instead of himself. He also kept a guthi, by name Bepar Madhi, in the name of his ancestors, Bama-deva, Harka-deva, Sadasiva-deva, Man-deva, Narsinha-deva, Nanda-deva, and of himself Rudra-deva, for his own bihar, in order that people living in it might be allowed to follow any trade.¹⁷ To make this more secure, he informed his grandson Jaya-deva Malla of his having established this custom.

At the time when Raja Jaya-deva Malla was ruling over Lalit-patan and Kantipur, and Ananda Malla over Bhaktapur, in the Saka Year 811, and Nepal Sambat 9 (A.D. 889), on the 7th of Sravana Sudi, a Saturday, Nanya-deva Raja came from the south Karnataka country and entered Nepal. He brought with

¹⁷ *This passage is rather obscure.*

him the Saka Sakala era, and introduced it. Among the troops that were with him were Newaras, from a country called Nayera, who were Brahma-putra Chhetris and Achars. He brought two devatas with him, named Maju and Swekhu, and having defeated the Malla Rajas, he compelled them to flee to Tirhut. He established his court at Bhaktapur, and ruled over it as well as over Lalit-patan and Kantipur. The kings of his dynasty are as follows : 1. Nanya-deva reigned 50 years. 2. His son Ganga-deva reigned 41 years. 3. His son Narsinha-deva reigned 81 years. In his reign, in Nepal Sambat 111 (A.D. 991), on the 6th of Phagun Sudi, Raja Malla-deva and Kathya Malla, of Lalit-patan, founded the village of Chapagaon, then called Champa-puri. 4. His son Sakti-deva reigned 39 years. 5. His son Ramasinha-deva reigned 58 years. All went well in his reign. 6. His son Hari-deva. He removed his court to Kantipur, in which city at this time lived a Thakuri, named Bhaskara Malla, who had a son called Keschandra, who was a minor, when his father died, and unable to take care of his own affairs, so that his father had appointed a guardian. Keschandra, however, being of a truant disposition, used to give his guardian the slip and go gambling here and there. One day he went to Thambahil, where he saw the devata being repaired by the descendants of Sinhal. This devata had been erected by Sinhal, but was destroyed when Danasur flooded the valley. He began gambling there, and as it was late, instead of returning home, he went to the house of his sister, who lived at Thambahil. His sister reproved him for playing to so late an hour, but he paid no attention to her, and after taking his meal, he again went out to gamble. He lost heavily, and returned to the house of his sister, who again reproved him, but with so little effect that Keschandra now took away and staked the plate off which he had eaten his meal, and lost it also. When he returned his food was served to him on the ground, which so affronted him that he tied up the rice in his clothes, and going home he put it in a corner. To relieve his mind from the feeling of degradation he then went to Nilakantha-Gossain-Than, and having bathed in the lake, prayed to the deity, and asked for help. Nila-kantha's voice replied from the sky, that he should visit Pashupati and Kritimukha Bhairava, and his misery should be ended. Keschandra did as he was directed, and seeing that the offering of rice before Kritimukha was so rotten that the gram had become full of maggots, he gathered it up, and took it home. His curiosity then led him to go and see in what condition the rice was which he had brought from his sister's house. This also was rotten, and Keschandra, not knowing what to do with it,

begged for and obtained a quantity of rice from some other people, and mixing the rotten rice with this, he went to sell it. He exchanged it for some marcha (the refuse rice that remains after distilling spirit), and went to a place named Bakhunchha, where he spread it out to dry, as it was wet, and then went to sleep. While he slept pigeons came and ate the marcha, and being told by Kritimukha Bhairava to give something in return, they left golden dung on the spot. Keschandra, having awoke, was gathering the gold, when a Rakshasa, named Gurung Mapa, came by, and was about to devour him; but being addressed as Mama (maternal uncle), the Rakshasa was appeased, and helped Keschandra to carry the gold to his home. Keschandra married the daughter of Raja Har:deva.

As for the Rakshasa, he kept him in his house, and told him that he might have the bodies of all the persons who died there for his food. This gave much annoyance to the people, and caused a great deal of misery, for when parents, to frighten their crying children into silence, said "Gurung Mapa take thee," the Rakshasa took them at their word, and soon devoured them. The people therefore complained to Keschandra. He brought 360 ropnis of land, which he had levelled into a khel or plain, and called Tudi khel, because he had purchased the land with gold begotten by *tudi*, or maggots, produced in rotten grain. He therefore now gave this plain to Gurung Mapa as his residence, on condition that he was not to devour any one, and was never to allow three bricks to stand on one another on the khel. In return for this service Keschandra promised to send him every year an *ara* of rice¹⁷⁹ and a buffalo for his food.

Keschandra's son having died in his youth, he took his body to burn, and having ascended into the sky by means of the smoke, he saw his son above him in the clouds mounting upwards. Having come down again, he performed the funeral rites. He then returned home and built a bihar, in which he placed a Banddha, and assigned a guthi for feeding pigeons with 102 aras of dhan (unhusked rice) because all his wealth was derived from pigeons. The bihar he named Paravata-maha-bihar¹⁸⁰ from *paravata*, a pigeon. He also assigned a guthi to place on the Tudi khel one ara of boiled rice, and one cauldron full of flesh, for Gurung Mapa on the anniversary of the 14th

¹⁷⁹ About 80 lbs.

¹⁸⁰ In the centre of Kathmandu, west of the Indra-chok or main basar. Pigeons are still fed here at certain times. They inhabit the temples in great numbers, and are very tame, at least in the streets.

of Phagun Badi. He then caused a picture of all these circumstances to be made, and put it in his bihar, where he lived as a devotee of Buddha. This picture is shown to those who wish to see it in the month of Sawan.¹⁸¹ People afterwards named his bihar Itum-bahal.

In the reign of Hari-deva Raja, the ministers, people and troops of Patan revolted, and the Raja with his ministers and the troops of Kathamadan (*sic*), going to suppress the rebellion, was defeated, and pursued as far as Thambahil.

At this time, there was a Magar in his service, who through the machinations of the ministers, was dismissed as being no longer required. This man returned to his home, and praised Nepal as having houses with golden roofs, and golden pranalis (or dharas). The Raja Mukunda-sena, a brave and powerful monarch, having heard of this, came to Nepal from the west, with a large number of mounted troops, and subdued Raja Hari-deva, the son of Rama-sinha-deva. Of the Nepalese troops some were slain, and others fled. Great confusion reigned in the three cities. Through fear of the troops the people buried their radishes, and having cut their rice, stacked it and concealed it by heaping earth over it. The victorious soldiers broke and disfigured the images of the gods, and sent the Bhairava placed in front of Machchhindranatha to their own country, Palpa and Butawal.

On the day that Raja Mukunda-sena arrived at Patan the priests were performing the Snana-jatra, or ceremony of bathing Machchhindranatha. Seeing the troops, they ran away, leaving the god in the Davali (bathing-place). At this moment the five Nags, which were in the golden canopy of Machchhindra, poured forth five streams of water on the head of the deity. Mukunda-sena saw this, and, out of respect for such great power, he threw upon the image the golden chain which adorned his horse's neck. Machchhindranatha himself took it up, and put it round his neck, and this chain is never removed from the neck of the image.

With this Raja the Khas and Magar castes came to Nepal. These men, having no mercy, committed great sins, and the Aghora Murti (the southern face) of Pashupati showed its frightful teeth, and sent a goddess named Maha-mari (pestilence), who within a fortnight cleared the country of the troops of Mukunda-sena. The Raja alone escaped to the east, in disguise of a Sannyasi. On his way back from thence to his own

¹⁸¹ A copy of this picture still exists, and is exhibited as mentioned in the text.

country he arrived at Devighat,¹⁸² and died there. From this time the Khas and Magars came into the country; and sinki and bakuwa rice were made.¹⁸³ The Karnataki Rajas reigned for five generations. In the sixth Hari-deva was subdued by Mukunda-sena, whose troops were destroyed by pestilence. For seven or eight years after this there was no Raja in Nepal.

Seeing that the throne was vacant the Vais Thakuri Rajas of Neakot came and began to rule. In Lalit-patan every tol (division or quarter of the town) had its own Raja, In Kanti-pur there were twelve Rajas, who were called Jhinihmatha-kula. Bhatgaon had also a Thakuri Raja.

At this time Bhimsena, being desirous of living in Nepal, came in the form of a man to the house of a Thakuri of Kwatha Babal. This person, having recognised him by some of his supernatural deeds, built a temple for him, the walls of which he caused to be painted. In this temple he established Bhimasena.

To the west of the city (i.e. Kathmandu), at a distance of fifteen kos, a place called Majipata, where a Rakshasa used to visit a Kshipani (a female dyer of Chintz, &c.). The twelve Thakuris persuaded him to take part in the annual Indra-jatra, and established him in the Majipata-tol.

From this time the Thakuris ruled the country for 225 years; but, as they were very numerous, their names have not been recorded. They left numerous Bauddha temples, with lands assigned for their maintenance, in Lalitpur (Patan), Kantipur (Kathmandu), and Bhaktapur (Bhatgaon).

The descendants of the Jhul-bahal Thakuris used to worship the das-paramita-bauddha-devatas by washing their feet and feeding them in their houses with kshira (rice boiled in milk).¹⁸⁴ To maintain this custom lands or guthis were set

¹⁸² At the junction of the Taddi and Trisul-ganga in the Neakot valley.

¹⁸³ Sinki is radishes buried in the ground till the ferment. They are then taken out, dried, and eaten. The smell is atrocious and utterly abominable. Hakuwa is made by stacking the rice when not perfectly ripe, covering it with earth, and allowing it to heat and become slightly malted. It is then dried. It is considered very light and wholesome.

¹⁸⁴ Any ten old men from any bhar are taken and worshipped as gods. Their feet are washed and they are fed as described. The names of the original devatas were: Dana paramita. Sila p., Kahanti p., Birja p., Dhyan p., Pran p., Upaya p., Bala p., Pravidhi p. and Gyana p.

apart. One of the descendants of these Thakuris had married a woman of Bhatgaon, and used to go to his father-in-law's house. One day, while conversing with his father-in-law, he told him that he worshipped dasparamita-bauddha-devatas. The father-in-law said he would like to see them, and for this propose went to Patan, and while his son-in-law was serving them with food, he mixed poison in something and laid it before them to eat. They, however, were, aware of the treachery, and escaped the effect of the poison by repeating a dharani, or mantra. The Thakuri, who had given the poison, became affected by it, and no physician could cure him; but an astrologer told him that his disease was the work of some great deity. The son-in-law then entreated the Bauddha-devatas for his cure, and by their advice the water with which their feet had been washed was given to him to drink, and he was cured. From that day the devatas came no more, and the Thakuris worship ten old bhikshus who represent them.

A descendant of the same Thakuris of Tihru-bahal, named Bhari-bharao, being poor, used to store cakes of cow-dung (fuel) in his dhukuti, or treasury, and revealed to no one what he had there. He used to carry the key with him where he went; but one day he forgot it, and his wife, finding it in his absence, opened the door, and saw that the room was full of ingots of gold. She told her husband, who was much surprised to find gold instead of cow-dung. Both of them, out of gratitude, became desirous to employ a portion of the gold for religious purposes. The wife however wished to do something for Narayana, and the husband for Buddha, and they could not agree which to prefer. At last they determined to sow the seed of bhimpati and tulsi,¹⁸⁵ the former as an emblem of Buddha and the latter of Narayana; and whichever sprang up first was to decide which was to be the god of their worship. The Bhimpati came up first, so they followed the Buddhist religion. They invited the Bauddha-margis of the three cities, on the 3rd of Phagun, entertained them the whole night with feasting and an illumination of the house, and gave them leave to go away on the 4th. They then assigned lands for the maintenance of this custom, which kept up to the present day.

The Thakuria Rajas built many Bauddha temples, patis,¹⁸⁶

¹⁸⁵ *Tulsi is a kind of basil, held sacred by the Hindus. Bhimpati is a shrub with bunches of small whitish blossoms, held sacred by the Buddhists.*

¹⁸⁶ *A pati is a dharamsala or house of rest for pilgrims. One of large size is called a powah.*

and other religious houses. They were the first to introduce the Ghora-jatra.

At this time Raja Hari-sinha-deva of Ajodhya (or Oude), a descendant of Sri Rama-chandra, being hard pressed by the Mussalmans, fled to Simangarh¹⁸⁷ with his four ministers, family and servants, and treasure. His Rani had a keti (slave girl), whose paramour was a Rakshasa of Ceylon, who was a skilful architect. One night, when the slave girl was going to sweep the floor of the palace, her paramour gave her, without her knowledge, a golden broom, with which she swept, and left some golden fragments on the floor. The Raja, having seen these, was curious to know how they came there. After a long inquiry, he at length heard of the paramour, and calling him before him, demanded his name, caste, family, residence etc.

The demon told him that his name was Mayabija, and that he was a Rakshasa from Ceylon. He represented the Raja, with a diamond necklace, consisting of 108 stones, which were so brilliant that they resembled the star Venus.

The Raja then asked him to build a temple for his household goddess Turja (or Tulja) Bhavani, which Mayabija undertook to do. In one night he erected a temple of five stories, with images of gods and goddesses, wells of water, and tanks full of clear water crowded with the red lotus fish, and water fowl. He also laid out gardens, full of flowers and singing birds, which could rival the Nandana bana of Indra in heaven. He also built a wall round the city, so thick and high that neither beasts nor enemies could penetrate it. As the work crew before the work was completed, he was obliged to stop and leave a portion of the wall unfinished.

After some time Turja Bhavani directed the Raja to go to Nepal, which he did in the Saka year 1245 and Nepal Sambat 444 (A.D. 1324).¹⁸⁸

On his way to Nepal he arrived on the 9th of Fus Sudi, a Saturday, at a jungle called Madhu-bana, where his followers could get nothing to eat, and were on the point of being starved; whereupon the Raja prayed to his goddess Turja for help. In the night the goddess told the Raja, in a dream, that they might eat whatever they could find early in the morning. Early next morning the Raja saw a wild buffalo, which his people caught and brought before the goddess, who directed the Raja to seek

¹⁸⁷ Now called Simroungarh.

¹⁸⁸ This was when Simroungarh was destroyed by Tuglak Shah of Delhi.

for a man among the bushes after sunrise to kill it. Such a man having been found, the task of sacrificing the animal to the goddess was entrusted to him, and he was called Khadgi (sword-man). The goddess, then, directed that they should eat the buffalo's flesh, as her prasada or leavings. The descendants of the Khadgi became the caste named after him, but now called Kasais. Seven castes of people came with the goddess to Padara Khari, viz. Brahmans, Bhadela, Achara, Jaisi, Baida, Rajaka (MS. Rajika), and Khadgi.

The Raja was overtaken by night before reaching Bhatgaon and some traders, arriving where the Raja had stopped for the night, halted there also. They asked him what was the cause of something which they felt to be supernatural in this place, where before this time they could never make up their minds to halt.

The Raja then spoke thus: "In Treta Yuga, the monster Ravana,—a grandson of Pulastya, who had ten heads and twenty arms, a body like a mountain, a complexion like lamp-black, a burden to the earth, an enemy to gods and good men, and the ruler over fifty-two crores of cities,—having obtained the desire of his heart from Brahma at Gokarna, (where he had observed austerities, and had made a sacrificial offering of his heads for ten thousand years, by putting them in the burning fire of the yajna-kund), went and defeated Indra the king of heaven. Ravana took Turja Bhavani, the principal Devi of Amarapur, the capital, and was carrying her off to Ceylon, when he was seized with a pressing necessity, and descending to the earth, was obliged to put down the goddess. When he was going to take her up again, all his strength was insufficient to accomplish this, and he was obliged to leave her where she was. After some time, Rama, the incarnation of Narayana, who was born in the house of Dasaratha, the king of Ajodhya, through the aid of his wife Sita and the help of Sugriva, the monkey king, built a bridge across the arm of the ocean, killed Ravana, Kumbha-karna, Indrajit, Prabasta, etc., and made Bibhishana king of Ceylon. Then Rama, mounting Pushpaka-bimana, returned to Ajodhya. On his way thither, when he arrived on this side of the sea, he saw a ray of light issuing from the earth and ascending to the sky. He descended to find out the cause of this, discovered Turja-devi, and took her to Ajodhya. As he did this secretly no mention is made of it in the Ramayana. The goddess was brought to Simangarh, where Mayabija of Ceylon built a temple, garden and city. This city was attacked by a large army of the emperor Akbar (sic), who succeeded in taking the city by entering at that

portion of the wall which had been left incomplete by Maya-bija. Turja-devi has now come to Bhatgaon, and her influence is such, that enemies are destroyed and good men exempted from being reborn. She was worshipped by Brahma, Vishnu and Maheswara.*

The Raja here ended his narrative; after which, the Thakuris and people of Bhatgaon came to see the goddess, and such was her influence that they quietly made over the Durbar to Hari-sinha-deva. He established the goddess there, in a temple which he named Mula-chok.

The Bhotiyas, hearing of the renown of Turja-devi, came with a large army to carry her away; but when they arrived at the stream named Sampusi, instead of seeing Bhatgaon, they beheld a frightful fire blazing, and were frightened. They each threw down a clod of earth and a quantity of ashes, which formed two or three small ridges to their own country. These ridges are still in existence.¹⁸⁹

A person who washed the clothes of Raja Harisinha-deva at Padara Khari was called Rajaka, and this caste of people, his descendants, settled down at Deva-patan and Bhatgaon.

A Baid (physician) of this Raja was one day preparing to bathe in the water at Tekhudobhana,¹⁹⁰ when he was accosted by Karkotak, the king of the Nags, who, in the form of a Brahman, was seeking for a Baid to cure a malady with which his Rani's eyes were affected. The Nag, being satisfied that the man was a Baid, entreated him to go to his house and see a patient. The Baid, after finishing his ceremonies and bathing, went with the Brahman. They arrived at a pond, at the south-western corner (of the valley), a thousand bowshots beyond Chaubahal. The pond was so deep, and the water so black, that it was frightful to look at. It was shaded by trees, large fish played in it, and it was covered with waterfowl.¹⁹¹ The Nag

¹⁸⁹ *To the N. E. of Bhatgaon; but I could not ascertain which stream is the Sampusi.*

¹⁹⁰ *The junction of the Bagmati and Vishnumati.*

¹⁹¹ *This tank, Tundak, is still in existence and believed to be the abode Karkotak. I have been gravely cautioned against going to fish there for the fear of this mighty Nag or serpent. During the present reign an unsuccessful attempt was made to draw off the water, with the view of getting the wealth supposed to be sunk in it.*

told the Baid to shut his eyes, and in a moment he jumped with him into the water, and they arrived at the Durbar of Nag-raj in Patalpuri. The walls of the palace were of gold, the windows of diamond, the rafters and beams of sapphires, the pillars of topaz adorned with rubies. The darkness of the subterranean place was dispelled by the light emanating from large jewels in the heads of the Nags. They entered the palace, and saw the Nagini, sitting on a throne studded with jewels of several sorts, shaded with three umbrellas of white diamonds, one above the other and surrounded by beautiful Naginis. Karkotak, assuming his proper form, took the Baid by the hand, and gave him a seat near the throne. He himself mounted the throne, and showed the patient to the Baid. The Baid, having examined her eyes, took out a drug from a bag which he carried at his waist, and having rubbed it on a clean stone, applied it to the eyes, which were instantly cured. Karkotak gave the Baid a handsome present and a dress of honour, and having expressed his gratitude made him a promise that his descendants would be good curers of eye-diseases. The descendants of this Baid, accordingly, were renowned as good eye-doctors. Hari-sinha-deva, having been made acquainted with these events, honoured the Baid, and gave him a place to reside in, near Seshā Narayana.

The descendants of the Newaras, who came from Nayera, still occupy the country.

Dwimaju-devi made over to Hari-sinha-deva all the treasure which she had hoarded up from the time of Nanyadeva Raja ; and the Raja, in return, established the yearly Devali Puja in her honour.

The kings of this dynasty were : 1. Hari-sinha-deva, who reigned 28 years. 2. His son Mati-sinha-deva reigned 15 years. 3. His son Sakti-sinha-deva reigned 22 years.

This Raja abdicated in favour of his son Shyama-sinha-deva, and took up his residence at Palamchok,¹⁵² whence he sent presents to China, which so pleased the Emperor that he sent in return a seal, with the name Sakti-sinha engraved on it, and in addition the title of Rama, with a royal despatch, in the Chinese year 535.

4. His son Shyama-sinha-deva reigned 15 years.

In this reign a tremendous earthquake was felt in Nepal.

¹⁵² To the east of Banepa-

The temple of Machchhindranatha and all other buildings fell down, and innumerable human beings perished. This took place on the 12th of Bhadra Sudi, in Nepal Sambat 528 (A.D. 1408).

This Shyama-sinha-deva had no male issue, but only a daughter, whom he gave in marriage to one of the descendants of the Malla Rajas, who fled to Tirhut on the invasion of Nanyadeva. He then made his son-in-law Raja.

CHAPTER V

DYNASTY OF THE MALLA RAJAS

1. Jayabhadra Malla reigned 15 years.

Before this time these Malla Rajas had ruled over Bhatgaon, and the Nava-durga-devi, being much pleased (at their return), caused such a plentiful crop to be produced, that, in threshing out the rice, a large quantity was scattered about and formed a hillock of corn; which hillock still exists at the south-east corner of the town.

2. His son Nag Malla reigned 15 years. 3. His son Jaya-jagat Malla reigned 11 years. 4. His son Nagendra Malla reigned 10 years. 5. His son Ugra Malla reigned 15 years. 6. His son Asoka Malla reigned 19 years.

This Raja, having propitiated the Kwathachch-kumari-devi of Patan, defeated the Thakuri Rajas, and took their possessions. Through the influence of this Devi, the rivers Bagmati and Manmati, which flowed near his temple and joined there, left a great space of land at their junction.

This Raja once went to hunt in the jungle of Swayambhu, and became thirsty. While searching for water he saw Sweta-Kali and Rakta Kali, in the middle of the space bounded by the Vishnumati on the west, the Bagmati on the south and the Rudramati on the east; and he determined to name this place Kasipur, or the northern Kasi.

This Raja ruled over both Patan and Bhatgaon; and Ganga-balakumari being pleased with him, he was blessed with a wise and powerful son.

7. His son Jayasthiti Malla reigned 48 years.

This Raja was very wise, through the favour of Ganga-balakumari, who was very much pleased with his father Asoka-Malla, the sixth of the Malla Rajas, the descendants of Raja Jayabhadra Malla, who succeeded to the throne in right of his wife, the daughter of Raja Shyama-Sinha-deva, the fourth in descent from Raja Hari-sinha-deva, of the solar race, who brought Turja Bhavani into Nepal.

In former reigns criminals were allowed to escape with blows and reprimands, but this Raja imposed fines, according to the degree of the crimes. He ordered that all the four castes of

his subject should attend the dead bodies of the kings to the burning-ghats, and that the instrumental music of the Dipaka Raga¹⁹³ should be performed while the dead bodies were being burned.

To some castes he gave permission to sound the Kahal (a long trumpet), while the bodies of their dead were being burned.

Every caste followed its own customs. To the low castes, dwellings, dress and ornaments were assigned, according to certain rules. No sleeves were allowed to the coats of Kasais. No caps, shoes, nor gold ornaments, were permitted to Podhyas. Kasais, Podhyas, and Kullus, were not allowed to have houses roofed with tiles, and they were obliged to show proper respect to the people of castes higher than their own.

The Raja caused a stone image of Rama with his two sons Lava and Kusa, to be made, and placed it on the bank of the Bagmati, opposite Arya Tirtha, where it is yearly worshipped as a patron deity. He also caused the image of Gorakhnatha to be revived with mantras by an inspired devotee. He likewise established a daily worship and ceremonies to be performed at Gokarneswara.

He built a two-storied temple of Kumbheswara in Lalit-patan, and put a gajura on it. He caused the tank near Kumbheswara to be cleaned out, and found in it eight stone images of Narayana, Ganesha, Sitala, Basuki, Gauri, Sanda, Kritimukha, and the Agama-devatas of Bauddha-margis, which he caused to be erected in various places. To pacify Sitala he erected Unmatta Bhairava, and to mitigate his fury he placed an Agama-devata above him. These circumstances are inscribed on a stone of the said Bhairava, which bears the date Nepal Sambat 542 (A.D. 1422).

This Raja, after having earned the esteem and gratitude of his subjects by making numerous religious and social laws, died on the 5th of Kartik Badi, Nepal Sambat 549 (A.D. 1429).¹⁹⁴

In making laws about houses, lands, castes, and dead bodies, he was assisted by his five Pandits, Kirtinatha Upadhyaya, Kanyakubja, Raghunath Jha Maithili, Srinatha Bhatta, Mahinatha Bhatta, and Ramanatha Jha. Such laws were formerly in existence, but having fallen into disuse through lapse of time, they were again compiled from Shastras and brought into use.

¹⁹³ *There are six rags, 36 raginis, and eight putras or sons of these. All these are various modes of singing.*

¹⁹⁴ *There seems to be an error in this and the immediately preceding date.*

Houses he divided into three classes ; Galli, situated in a lane ; Galli Bhitari, situated in a street ; and Shabar, in the centre of the city. To estimate the value of houses it was to be determined how many Kha they covered. For first class houses a Kha was 85 haths (cubits) in circumference ; for the second class of 95 haths ; and for the third of 101 haths.¹⁹⁵

To the four principal castes, viz. the Brahman, Kshatriya, Vaisya and Sudra, were given the rules of Bastu-prakaran and Asta-barga for building houses. The ceremonies before laying the foundations were to be performed by Brahmans or Kshatriyas, if the owners of the buildings were Brahmans or Kshatriyas ; and by Daivagyas, if they were of the Vaisya or Sudra castes.

Lands were divided into four classes, and their value was to be determined by the number of Karkhas or Ropnis they contained. For the fourth class a Ropni was 125 haths in circumference ; for the third class 112 haths ; for the second 109 haths ; and for the first class 95 haths. A hath was to be of the length of 24 lengths of the first joint of the thumb.

Formerly the Tango or bamboo measuring-rod was 10½ haths in length, but Raja Jayasthiti Malla reduced it to 7½ haths. The land-measures were made into a caste called Kshatrakara, and the house-measurers into one called Takshakara.

In dividing the people into castes the five councillors had to consider that the bandyas had been converted in the Treta Yuga, by Krakuchhand Buddha, from the Brahman and Kshatriya castes, and had become bhikshus, and that these again had been made grihasthas by Shankaracharya. It is, moreover, written in the Shastras that first of all, one should live as a Brahmachari and read all the shastras ; secondly, that he should live as a Grihastha ; thirdly, that he should accept Pravrajya-vrata, and live in the woods as a Banaprastha Bhikshu ; and, fourthly, that he should return to the life of a Grihastha, or householder, and instruct sons and grandsons, living himself in a state of Nirbritti (i.e. free from worldly cares). He who does all this receives the title of Buddha or Bajracharya-arhat-bhikshu.

¹⁹⁵ It may seem an extraordinary arrangement, and to a European a very absurd one, that a measure vary in dimensions, according to the quality of the thing to be measured. Such, however, is still the rule in Nepal. There is a special class of people who determine the value of houses and lands. These people are now called *Okhikhandaal*, and they make a mystery of their trades.

Now Shankaracharya had forced these people to change from bhikshus to grihasthas without passing through the four different kinds of lives; and being thus fathers of families, they were obliged to attend to worldly affairs; but still they were respected by the four castes. Hence it was determined to class them as Brahmans or Kshatriyas, their customs and ceremonies being the same. Bandyas therefore, are like Sannyasis, who are all of one class without any distinctions of caste.

The rest of the people were divided into 64 castes as follows the first mentioned being the lowest.

(1) Charmakara; (2) Matangi, workers in leather; (3) Niyogi; (4) Rajaka; (5) Dhobi, washerman; (6) Kshatrikara; (7) Lohakara; (8) Kundakara; (9) Nadichhedi; (10) Tandukara; (11) Dhanyamari; (12) Badi; (13) Kirata; (14) Mansabikri, butchers; (15) Mali, gardeners; (16) Byanjanakara, cooks (?); (17) Mandhura; (18) Natijiva; (19) Surabija; (20) Chitrakara, painters; (21) Gayana, musicians and singers; (22) Bathahom; (23) Natebarnda; (24) Surppakara, cooks (?); (25) Bimari; (26) Tankadhari; (27) Tayoruta; (28) Kanjikara; (29) Bhayala-chanchu; (30) Gopaka, cowherds; (31) Tamrakara, copper smiths; (32) Snavarnakara, goldsmiths; (33) Kansyakara, bell-makers; (34) Karnika; (35) Tuladhara, weighers; (36) Kumbhakara, potters; (37) Kshetrakara, land-measurers; (38) Srinkhari; (39) Takshaka; (40) Darukara; (41) Lepika; (42) Napika; (43) Bharika; (44) Silpikara; (45) Marikara; (46) Chichhaka; (47) Supika; (48) Sajakara; (49) Srichante; (50) Alama; (51) Daivajna; (52) Ganika; (53) Jyotisha; (54) Grahachintaka, different kinds of astrologers; (55) Acharya; (56) Deva-chinta; (57) Pujita; (58) Amatya; (59) Sachiva; (60) Mantri, state officials in olden times; (61) Kayastha; (62) Lekhaka, writers; (63) Bhupa, Raja, Narendra, or Chhetri; (64) Dwija, Bipra or Brahmana.¹⁹⁶

Brahmans were of two classes, Panchagauda and Panchadravida, each containing five divisions with numerous subdivisions. Jaisi Brahmans were not sacred. Among the Newaras there were four divisions of Jaisis, viz. Acharya, Baida, Sreshtha, and Daivajna. Acharyas were divided into three classes; Baidas into four; and Sreshthas into many classes, of which ten were allowed to wear the Brahmanical thread, as were also the three classes of Acharyas and the four classes of Daivagyas.

¹⁹⁶ Many of these castes are now not known in Nepal.

Of Sudras there were 36 classes, amongst which the Jyapu had 32 divisions, and the Kumhal four divisions. The Podhya caste had four divisions.

The four highest castes were prohibited from drinking water from the hands of low-caste people, such as Podhyas or Charnakaras. If a woman of a high caste had intercourse with a man of a lower caste, she was degraded to the caste of her seducer.

Thus Raja Jayastithi Malla divided the people into castes, and made regulations for them. He also made laws about houses and lands, and fostered the Hindu religion in Nepal, thereby making himself famous.

In Nepal Sambat 515 (A.D. 1395), on the morning of the 10th of Magh Sudi, having placed and worshipped a kalas, the Raja performed a Kotyahuti-yajna.¹⁹⁷ He then made a rule that Brahmans might follow a profession, and enacted laws for the disposal of lands and houses by sale or mortgage. He then composed the Narakavali Slok, got benedictions from Brahmans, and made poor wretched people happy by 'conferring on them lands and houses according to caste.

THE SLOK

"Oh sun, moon, air, fire, earth, water, conscience, day and night: these by their conjunctions and virtues (*dharma*) know the deeds of every man. He who speaks aught but truth will lose his rectitude, his sons, the merits of his former existences, and his forefathers who are in Heaven. He who assumes a gift made by himself, or by any one else, to a god or a Brahman, shall remain for sixty thousand years as a worm in the dust. He who disobeys the regulations now made and ordained, shall be guilty of the sin mentioned in this slok ; but he who obeys, shall be exempt from it."

8. Jayasthiti Malla's son Yaksha (or Jayayaksha) Malla reigned 43 years.

This Raja, having studied the rules made by Shankaracharya, appointed Bhatta Brahmans from the south of India to worship Pashupatinatha, and made the Newaras of Devapatan store-keepers.

¹⁹⁷ A hom performed a crore of times. I remember this ceremony being performed in front of the new temple in the centre of Pashupati wood, which was built by Sir Jung Bahadur. On this occasion two lakhs worth of grain, ghee, etc., were said to have been burned. The burning went on for a long time in a pit surrounded by Kanats or tent-walls.

In his reign one Padma-deva built a temple for Dharmaraj-minanatha-lokeswara, in which he placed images of Samantabhadra-bodhisatwa and Padmapani-bodhisatwa, together with those of other Bodhisatwas, gods, planets, &c. This is called the Padmadeva-sanskrita-bihar, and its history is inscribed on a stone fixed in a chaitya in front of this Lokeswara.¹⁹⁸

In his reign also a stone image of Ganesha was placed at Kathmandu in Teda-tol, which is between Asan-tol and Jyatha-tol.

This Raja began to build a wall round Bhatgaon, and caused the following inscription to be placed on a stone to the right of the principal gate.

"Yaksha Malla Deva made this fortification and ditch, and a high citadel, in which to keep troops and ammunition. In building this fortification the people of the four castes willingly bore loads of bricks and earth. The Kotnayaka (i.e., officer-in-charge of the fort) will see that the people clean the streets and houses every year before the 6th of Jyestha Sudi, and that the roofs of the premises in the fort are repaired. If the Kot-nayaka fail in this duty he shall be fined twelve dams. No horses, buffaloes, cows, or swine, are to be allowed to graze on the glacis. Any one whose cattle trespass shall be fined one dam, and be made to repair any damage thus caused. Any one not attending to this shall be held guilty of the five great sins.¹⁹⁹ If any rational being causes any damage he shall be fined nine dams. For every brick, stone, or piece of wood injured in this wall, a fine of one dam shall be levied.²⁰⁰ Dated the 15th of Sravana Sudi, Nepal Sambat 578 (A.D. 1458)."

Yaksha Malla and his son Jayaraja Malla built the temple of Sri Sri Dattatreya, in Tachapal-tol in Bhatgaon.

In this reign some potters, while digging for clay, found an image of Lokewara, which had been made by Guna-kama-deva Raja, but which had been buried under the ruins of the temple that fell down in the time of the Thakuri Rajas. The Raja got the image repaired and got it into a new temple, which he built for it in Kathmandu. The image henceforth was named

¹⁹⁸ To the east of the large temple of Machhindranatha in Patan.

¹⁹⁹ These five sins are, murdering a Brahman, murdering a woman, murdering a child, murdering one's own gotra (relative), and killing a cow.

²⁰⁰ The fines mentioned seem very trifling nowadays, but at that time a dam was the price of 100 lbs of rice.

Yamalesewara, and the place where it was dug up was called Yamala.²⁰¹

Yaksha Malla had three sons. He died in Nepal Sambat 592 (A.D. 1472). 9. His eldest son Raya Malla succeeded his father at Bhatgaon, and reigned 15 years. 10. His son Suvarna Malla reigned 15 years. In his reign a famine occurred, and the people of Bhatgaon were dispersed. This Raja reigned over Bhatgaon and Bandepur (Banepa). He introduced the dance of the Navadurga, having heard that they had been seen dancing at night; and also the dance of Maha-lakshmi in the village of Bude.²⁰² He had under his rule, besides Bhatgaon, the villages of Them, Nakadesa, Bude, Sankhapur and Chagu. 11. His son Prana Malla reigned 15 years. 12. His son Biswa Malla reigned 15 years. This Raja went to Deva patan, and in consultation with the Raja of Kantipur invoked the Narayanas, and placed their images on the four sides of Pashupatinatha. In the place of Jalasayana Narayana he set up Balasuki (Basuki). In the same year the Ichangu Narayana²⁰³ was buried under a rock that fell from the Yamalaya mountain. Sivananda Brahman erected in its place an image, which had been carried thither by the stream of the Vishnumati.

The Raja built a three-storied temple for Dattatreya in Tachapal; and having assigned lands for supporting the daily worship of the deity, he made it over to Sannyasis, for whose residence he built a matha (or bihar). 13. His son Trailokya Malla reigned 15 years. 14. His son Jagatjyoti Malla reigned 15 years.

In this reign some Indian corn (maize) was by chance brought from the east, mixed up among a quantity of mas or urd-dal (a kind of pulse). The clever people of the country were immediately assembled, and decided that this new grain would cause a famine, so that it was thought best to send it back whence it had come; and to destroy all the ill luck it might have left behind, Brahmans were fed, and the gods worshipped.²⁰⁴

²⁰¹ *To the north of the Rani-pokhri or large tank, east of Kathmandu. The temple is in Kathmandu, on the right of the street which leads to the Indra-chock.*

²⁰² *A small village north of Them, which latter is half-way between Kathmandu and Bhatgaon.*

²⁰³ *Ichangu is a village S. W. of Swayambhu.*

²⁰⁴ *This proceeding is exactly what would take place under similar circumstances at the present day.*

Jagatjyoti Malla was once playing at dice with Turja-devi, when a sinful thought passed through his mind, whereupon the goddess vanished.

This Raja introduced at Bhatgaon the custom of holding the rath-jatra of Adi-Bhairava on the anniversary of the Mesh Sankranti, when a tall pole was erected in his honour as a flag staff. He also introduced this jatra at Themi. Having on one occasion suspected that the Bhairava of Bhatgaon had improper desires regarding a certain Sakti or female deity, he punished him by bringing the rath of Kali into violent collision with the Bhairava's rath. The wheels of the Bhairava's rath were made of wood, brought from the Pashupati forest by permission of the Raja of Kantipur. 15. His son Narendra Malla reigned 21 years. This Raja having made sadhan of Bara-birja-hanuman, built a brickwork ghat on the river to the east of Bhatgaon, and erected many manuments there.

In the reign of this monarch, Bara Sinha Bhara and Va Sinha Bhara built a temple in Tachapal-tol in honour of Bhimsena. The stone lion in it has the following inscription:

"In Sambat 775, 3rd of Pus Badi" (A.D. 1655).²⁰⁵

In Nepal Sambat 782 (A.D. 1662) this Raja built the Bimalasneha-mandapa, and having composed five hymns in honour of Bhavani, he caused them to be inscribed on a stone on the 6th of Margasirsa (Aghan) Sudi. He also caused an inscription to be placed on a stone to the effect that "twenty-four ropnis of land have been assigned to furnish oil for lighting the Mandapa." He built a Basantapur Durbar.²⁰⁶ and called it Nabachhe-tava-gol-kwatha. He erected a pillar for the Garur of the Narayana of Narayana-chok, and had the following inscription on it:

"Sri Jaya Jagatprakasa Malla Raja, the master of many arts and sciences, composed hymns in honour of Garuda-dhwaja for the benefit of the people, on the 3rd of Sri Jeth Krishna, Sambat 787 (A.D. 1667), being a Friday, when the moon was in the 26th mansion or Uttarabhadra, and in the 11th kumbha.²⁰⁷ and in Sobhana-yoga."

In the same year he erected an image of Bhavani Sankara.

²⁰⁵ Here again there seems to be some error in the date.

²⁰⁶ A sort of pleasure-house for the Ranis. The two lions which stood at the gate of this Durbar are still to be seen to the west of the present Durbar in Bhatgaon.

²⁰⁷ A mistake for Uttarabhadra is in Pisces, the 12th sign, and not in Aquarius, the 11th.

17. His son Jitamitra Malla reigned 21 years. This Raja, in Nepal Sambat 802 (A.D. 1682), built near the Durbar the two-storied dharmasala, in which there is the golden Mahadeva. To the east of this he built the Dharmasala with the temple and statue of Narayana. He also erected the temple of Dattatrikasa, and the temple with Narayana, below the temple of Mahadeva built by Kaji Bhagiratha-Bhaiya; as well as the two-storied temple called the temple of Pashupati. In the Dharmasala there is a stone with the following inscription:

"The overseers of the water-course do not give water fairly to the people, therefore the following arrangement is being made, At the time of planting rice the people are to make a water-course, and every one going to work at this after doing a day's work, must come and get a certain royal token (to entitle him to a share of the water). He who cannot produce this token shall be fined 3 dams, but not more than that amount. The overseers are not to levy any duties for allowing water to be taken from the channel. The rank of people is not to be taken into account in distributing the water, but every one is to get a supply in turn. If the overseers do not allow water to be taken in turn, the headofficer shall be fined six mohars. By obedience the above rules Iswari will be pleased; by disobedience she will be displeased. Sri Sri Ugra Malla, Sri Sri Bhupatindra Malla, and Chautara Dukhibhagirama have assisted in making this arrangement. The 15th of Jeth Sudi, Nepal Sambat 808" (A.D. 1688).

Raja Jitamitra Malla built the temples of Pashupati and Narayana, and erected many other memorials.

18. His son Bhupatindra Malla reigned 34 years. This Raja built a Durbar with 55 jhals, or windows, in one of which he put a small pane of glass, presented to him by a man from the plains of India.²⁰⁸ This piece of glass was considered so rare and valuable that the Raja placed it in the window as an object of wonder for the people. To the right and left of the principal door of the Durbar he erected stone images of Hanuman and Narsinha. He made 99 choks, or courtyards, in the Durbar. In the Mula Chok he placed a golden door²⁰⁹, and set up many images of gods; and in other Choks he made tanks. In one chok, which he named Malati Chok, he placed a window of sandal wood, and a stone with the following inscription. "In

²⁰⁸ *Even at the present day glass is very scarce in Nepal, and only used by a few of the wealthiest people.*

²⁰⁹ *Very handsome, and still well preserved,*

Nepal Sambat 817 (A.D. 1697)²¹⁰ on the 9th of Phagun Sudi, having placed these deities in the Durbar, Sri Sri Jaya Bhupatindra Malla, and Sri Sri Jaya Ugra Malla Deva, of the Solar race and of the Manava gotra, assign the land named Dolka Khet, consisting of seven ropnis, and another piece of land named Khapi Khet, consisting of four ropnis, as guthi. From the annual income arising from these, Hanuman and Narsinha are to be each rubbed with one Kurwa (1½ seers) of oil, on the 9th of Phagun Sudi, the 9th of Asarh Sudi, and the 9th of Kartik Sudi, in every year. On the 9th of Phagun Sudi, Taleju (i.e. Turja) is to be worshipped. On the following days worship is to be performed, and offerings made; on the Makara Sankranti, Basant panchami, Sivratri, 15th of Phagun-sudi, Ghora Jatra chaturdasi, Mesha Sankranti, Rama navami, Kartik Chaturdasi, Akshaya-tritiya, 14th and 15th of Baisakh Sudi, 6th, 10th and 15th of Jeth Sudi, Ghanta-karna Chaturdasi, 15th of Savan Sudi, Kali-yugadi, 4th and 15th of Bhadon Sudi, 9th Aswin Sudi, Devali, Sukharatri, 9th and 15th of Kartik Sudi, and Saptabrihi chaturdasi. The Raja in person is to attend and assist at the ceremonies. The woman who prepares the articles of worship is to get a share of the offerings. The Acharya priest is to get 22 pathis of rice. The roof of the Malati Chok is to be repaired annually. The Awal (tiller) is to get 3 pathis of rice, the Lohar (blacksmith) 2 pathis, and the Lohankarmi (stone-mason) 2 pathis. It is the duty of the holder of the guthi to attend to the above."

Bhupatindra Malla built a three-storied temple, the length of which ran north and south, and placed in it, facing west, a Bhairava for the protection of the country, and the removal of sin and distress from the people. This Bhairava gave much trouble, and the Raja in consequence consulted clever men, who told him that, if the Iswari of the Tantra Shastrs, whom the Bhairava respected, were placed near him, he would be appeased. He therefore, at an auspicious moment, laid the foundation of a five-storied temple, with a flight of stairs, and with images of lions, griffins, elephants, and Jaya Malla (and) Phatta. The pillars were of carved agars (or sal) wood, and there were five stories of roofs. This temple is the most beautiful, as well as the highest, in the whole city.²¹¹ In building it the Raja set an example to his subjects by himself carrying three bricks, and the people brought together the whole of the materials in five

²¹⁰ In the MS. originally 818, but corrected with a pencil.

²¹¹ This temple is really a beautiful work of art, covered with magnificent carvings in wood,

days. When the temple was finished he secretly placed in it a deity of the Tantra Shastra, who rides on Yama-raj (supposed to be a Bauddhamargi-devata), whom no one is permitted to see, and who is therefore kept concealed.²¹² After this the Bhairava became tranquil.

On the 10th of Jeth Sudi, Nepal Sambat 828 (A.D. 1708), at an auspicious moment, the Raja placed a Chudmani in the temple.²¹³ At the moment that the foundation of the temple was laid, a Jyapu sowed some rice, and when he went to take it up, he found he could not pull out the plants, but had to use a spade to dig them up.²¹⁴

The Raja made *Kausis*²¹⁵ in the Durbar, having built temples there, he placed in them beautiful images of Varahi, Kumari and Vaishnavi, on the 10th of Bhadon Sudi, Nepal Sambat (A.D. 1708).

On the 3rd of Baisakh Sudi, Nepal Sambat 827 (A.D. 1707), he placed a Bhairava and Ugrachanda in the Nayakhachhetavagol-kwatha, built by his grandfather Jagatprakasa Malla.

Again, he built a temple in the Durbar, and placed his Devata in it, that those persons who fast during the month of Kartik might worship there. This temple contains the following inscription.

"O thou whose lotus-feet are worshipped by gods and the king of gods, thou who art the husband of Gauri, the destroyer of Manmatha, and whose forehead is adorned with the moon ! I dedicate the faculties of my mind to thy two lotus-feet. Be thou propitious to thy humble devotee Bhupatindra. On Saturday the 10th of Bhadon Sudi, Nepal Sambat 828, Bhupatindra Malla, to please his patron-goddess, placed Siva in this temple, May Sadasiva be gracious to him !"

The Raja and his son Ranjit Malla put a golden roof on the temple of the Bhairava in Nepal Sambat 838 (A.D. 1718).

On the 3rd, of Phagun Badi, Nepal Sambat 841 (A.D. 1721), he dedicated a new bell for the temple of Batsala (or Bachhla) Devi, near the Durbar, the old one, dedicated in N.S. 820, after a Kotyahuti-yajna, having become damaged.

²¹² *Even to this day.*

²¹³ *The Chuda-mani is a jewel worn on the top of a head-dress.*

²¹⁴ *An omen showing the stability of the foundation of the temple.*

²¹⁵ *A kausi is an open platform at the roof of a house, on which people take the air. Nepalese houses are flat-roofed (as in India), but with sloping roofs and tiled.*

19. His son Ranjit Malla.

This Raja was very prudent and economical. He sent a great quantity of his coin to Lhasa, in exchange for which he got a large quantity of gold and silver. He collected a great many rare and curious articles, and made numerous Choks in the Durbar, and also a golden door.

Being desirous of erecting a stone-pillar, like the one in Kantipur, he requested Jayaprakasa Malla, the Raja of Kantipur, to send oil-men to put it up. Jayaprakasa Malla complied with his request, but privately told the men to spoil it. They went to Bhatgaon, and prepared to set up the pillar, but while doing so they let it fall, and broke it into three pieces. Seeing that the Raja was displeased at this, they joined the pieces together again and put up the pillar. Ranjit Malla and Jayaprakasa Malla both gave the men dresses of honour. Ranjit Malla dedicated a large bell to Annapurna Devi on the 1st of Phagun Badi, Nepal Sambat 857 (A.D. 1787).

At this time the Rajas of Bhatgaon, Lalit Patan, and Kantipur, were on bad terms with each other. Hence Narbhupala Sah, Raja of Gorkha, laid claim to the throne of Nepal, and crossed the Trisul Ganga to invade the country. Being, however, opposed and defeated by Vaisya-rajahs of Noakot, he was obliged to return to Gorkha, after burning the bridge over the Trisul Ganga.

The Jyapu, who owned a field, near a plain to the south of Machchhindrapur (Bagmati), called Deva-khel, was one night sleeping in it, when he saw a strange sight. Some one came and lighted a lamp, and then others came and spread carpets, on which several persons sat down. At the bidding of one of these, another person went to call some one, but returned with the answer that he would come to-morrow. On this the meeting broke up. Next night the same events took place but the vacant seat on the carpet was occupied by Machchhindra natha, who, it seems, was the person who had promised to come the night before. A bhairava then came forward and asked for food. Machchhindra told him to go to Gorkha, and enjoy the sovereignty of the country where Gorakhnatha resided. The Bhairava then said that, if he would give him the sovereignty over Nepal also, he would go. To this Machchhindra-natha agreed, and then the meeting broke up. From this the Jyapu learned that henceforth the Gorkhas would rule over Nepal.

Raja Narbhupal Sah had two wives, of whom the senior was pregnant at this time. The junior dreamed one night that she swallowed the sun, and, awaking, she told the Raja. He however only abused her, which so hurt her feelings that she did

not sleep all the rest of the night. In the morning the Raja told her that it was merely to keep her awake that he had abused her, because, if she had slept again, the effect to the dream would have been lost, and he considered this dream was as good as a promise that this kingdom would be enlarged. After this the junior Rani became pregnant, and after seven months gave birth to a son, who was named Prithinarayana Sah.

When Prithidarayana came of age he went to see Nepal, and lived at Bhatgaon with Raja Ranjit Malla, who, being pleased with his guest, promoted a friendship between him and his son Bir-narsinha Malla. In this way Prithinarayana lived three years in Nepal, with the object of making himself acquainted with everything regarding the country.

On the Vijaya dasami, when the Navadurgas were being taken to the Mula Chok, Raja Ranjit Malla and Prithinarayana Sah stood together at the door of the Kumari Chok. When passing, the Bhairava gave the prasada to Prithinarayana instead of to Ranjit Malla ; and in like manner the Kumari presented him with a blue lotus. A few days after this Prithinarayana took leave and returned to Gorkha.

Ranjit Malla had several illegitimate sons, who conspired against the life of Prince Bir-narsinha Malla, and consulted some ill-disposed persons as to how they might be destroyed by performing a Kotyahuṭi-yajna and pronounced the mantras so as to produce a bad effect. The sons then told the Rajas that, if he would have a Kotyahuṭi-yajna performed, the country would be prosperous and he would have done a meritorious act. The Raja consented, and Prince Bir-narsinha died suddenly at the age of 32, and with him the dynasty of the solar race in Bhatgaon became extinct.

CHAPTER VI

THE MALLA RAJAS OF KATHMANDU

9. Ran Malla, the second son of Raha Yaksha Malla, became king of Banikapur (Banepa) and seven adjacent villages. He reigned 21 years, and died without issue.

Devi gave a golden head of a buffalo to a certain oilman of Banikapur, who, in consequence, made an offering to Pashupati-natha of a kavacha²¹⁶ ornamented with precious stones, and an ek-mukhi-rudraksha,²¹⁷ in N.S. 622 (A.D. 1502). At the time that he made this offering he presented a shawl to the Raja, which is still preserved at Kantipur. These riches had been given to him by the Kumari-devi of Kumari-kund, to be employed for charitable purposes.

10. The youngest son Raja Yaksha Malla was named Ratna Malla, and he had quarrelled with his eldest brother Raya Malla. It was the custom at that time for the Raja, when dying, to impart to his eldest son the mantra by which Turja-devi was made subservient; but Ratna Malla, the youngest son, treacherously got this from his father, when dying, to the prejudice of the eldest brother.

Through the influence of this mantra, the Nila-tara-devi, being pleased with him, informed him in a dream that if he went to Kantipur, he was sure to become Raja there, through the help of a certain Kaji. He therefore rose early in the morning, and, having seen the Devi, went to the house of the principal Kaji of the twelve Thakuri Rajas, and told him his dream.

The Kaji said he would assist him, and concealed him. Then, having invited the twelve Thakuri Rajas to dinner, he gave them poison. After this he made Ratna Malla king, who, when firmly established on the throne, put the Kaji to death, as he feared that one who had killed all the Thakuri Rajas for his sake, would not be likely to hesitate about killing him too, if a

²¹⁶ *Formerly a coat of mail, now any loose coat.*

²¹⁷ *A rudraksha is the seed of the Eleocarpus ganitrus. It is used by fakirs to make rosaries. The seed in general has from two to eight or more lines, marking its divisions. Seeds with only one line are very rare, and considered especially sacred. There are two such ek-mukhi-rudraksha at Pashupati temple. Rudraksha means literally "the eye of Rudra or Siva."*

quarrel arose at any future time. "Kings, serpents, and tigers are never to be trusted; he who trusts any of them is soon ruined."

The Thakuris of Noakot having had the image of Rajyeswari painted, without getting permission from Ratna Malla, he was offended, and defeated them in a battle, N.S. 611. He then brought a large quantity of fruit and flowers from Noaket, and offered them to Pashupati-natha. From this time the custom was introduced for bringing fruit and flowers for offerings from Noakot.

The Raja being at one time hard pressed by the Bhotiyas, called Kuku, and others from the country of the Deva-dharma, four Tirhutiya Brahmans, having brought a number of troops from their spiritual disciple Sena Raja of Palpa, assisted Ratna Malla in driving off the Bhotiyas. From this time the place where the Bhotiyas were defeated became known as Kuku-syanajor, and the Tirhutiya Brahmans were rewarded with grants of land and dresses of honour.

At this period the Yavanas (Musalmans) first entered Nepal.

In this reign a Swami (prior or abbot), by name Soma-sekharananda, from the Dakhan, who was well versed in Khodhanyasa²¹⁸ came to Nepal and was made a priest of Pashupati-natha. To assist him in the performance of the ceremonies two Newaras of Bandepur were appointed as Bhandaris. Two other Newaras from Kantipur were appointed to take care of the property and treasures in the temple, and were called Bisesetas. A Ditttha (overseer) was also placed over the Bhandaris, and Bisetas. This Swami got the title of Guru, and the Raja caused Dakshina-kali to be invoked by him and placed at the south-west corner of Pashupati, along with the seven planets and eight Matrika-ganas. By the directions of the Swami, the Raja showed a Devi in the Adi-bauddha to the Bhandarjs, who every year perform Devali Puja to her. To the Bisetas he entrusted the annual puja of Matili-devi, in the temple of Panchlinga Bhairava. After this the Swami went to heaven.

Raja Ratna Malla, having perfected the mantra of Turja-devi, consecrated her image in a small temple, which he built near Tank-devata, on the 10th of Magh Badi, N.S. 621 (A.D. 1501).

Ratna Malla conciliated the people of Kantipur and Lalitpatan, and having brought copper from Tamba Khami²¹⁹ he

²¹⁸ A form of worship consisting in making certain gestures with the hands and arms, while repeating mantras. A full performance of this ceremony occupies at least three hours.

²¹⁹ In the Chitling valley, at the foot of the Singhar hills.

introduced pice (paisa) into the currency instead of Sukichas.²²⁰ The Ditha Naikya (overseer) employed in this work was Madhana, a Bauddhacharya of Onkuli Bihar in Lalit-patan.²²¹

After reigning 71 years, Ratna Malla died. 10. His son Amara Malla reigned 47 years. In this reign the potters of Banikapur wished to place an image of Ananta Narayana in the temple of Pashupati, but failed to get permission. They then managed in one night clandestinely to build a temple of tiles near Bakshala (Bachhla) Devi,²²² and placed the image of Narayana in it, without any one knowing what was being done.

In this reign the descendent of one Muni Acharya, a worshipper of Bhubaneswari, instituted an annual jatra of Kumars and Kumaris (nine in number), mounted on nine different sorts of raths, with rice-pestles, iron chains and trisuls, attended by people undergoing tortures.²²³ The whole procession goes round Isaneswara. This jatra takes place on the 8th of Asarh Badi. In Nepal Sambat 677 (A.D. 1557) this Muni Acharya had set out to obtain the Mrit-sanjivani (elixir of life), and had disappeared. His descendants heard of his disappearance while performing the jatra, and they caused his horoscope to be carried behind the raths in the shape of a dead body. While this was going on, Muni Acharya returned to Deva-patan with the elixir, and hearing that his horoscope was going to be burned with such pomp in place of his corpse, he left the two pitchers and the basket containing the elixir at that place, and made himself invisible by entering into the horoscope. There are two hillocks at the place where he left the elixir, which are called Kubkudo.²²⁴

A Raj-baid had come with Turja and settled down at Pharping, and afterwards removes to Lalit-patan. The Raja brought this man to reside at Deva-patan, and built a place for his family god. In this reign the beautiful dances of the gods and goddesses were instituted in Lalit-patan and Kantipur. In this reign there lived a Bauddhacharya, by name Abhayaraj clever and devoted to his religion.²²⁵ He had three wives, two

²²⁰ Sukicha or Suki, an an ancient coin, worth eight pice.

²²¹ An ancestor of the Pandit who assisted in translating this book.

²²² This temple stands between the two bridges at Pashupati, on the right bank of the river, close to its margin.

²²³ Children placed so that the trisuls appear to add transfused their bodies.

²²⁴ To the south-east of Deva-patan.

²²⁵ This paragraph contains part of the family history of the Pandit.

of whom had been fruitful, one having two sons and the other four. He then married a fourth wife, and seeing that his elder sons were displeased at this, he left the wife with four sons at Onkuli Bihar, and the other with sons at a house which he had recently built, and he himself went to Bauddha Gaya with his newly married wife. He remained there three years as a devotee of Buddha. One day he heard a voice from the sky, telling him that Mahabuddha had accepted his service and worship, and that he should now return to his home, where Mahabuddha would come to visit him, and where he would receive the royal favour. The voice also told him that she who spoke was Bidyadhari-devi, a handmaid of Mahabuddha. At this time, however, Abhayaraj's wife was pregnant, and they therefore could not undertake the journey. In due season, a son was born, and named Bauddhaju. After this they returned home, taking with them a model Bauddha image from that place. On arriving at home, Abhayraj built a three-storied Buddhist temple and erected a Bauddh with an image of Sakya Muni, in which he placed the model image. To the east of the temple in his former house, he built an Agama, and placed there an image of Bidyadhari-devi. Raja Amara Malla called him before him, and told him that, as his (the Raja's) father had appointed Madhana, Abhiraja's father, as Dittha Naikya, to superintend the making of pice, he now appointed him to the same post.

This Amara Malla reintroduced the Harsiddhi dance, but, thinking that the elephant (one of the dramatis personae) caused scarcity of grain, in order to counteract this he introduced the dance of Maha-lakshmi of Khokna. He introduced also the following dances: Halchoi-devi of the Jamal mountain, Manmai-ju-devi, Durga-gana of Pachli Bhairava, Durga-gana of Lumrikali, Kankeswari-gana and Ghateswari.

In this last dance it was found necessary to have the Baghbhairava of Kirtipur represented, with the sheep which he devoured, and the performers had to go to Kirtipur to perform their dance. In the dance of Kankeswari, on one occasion, a man, who had disguised himself as a beast, was eaten up by Kankeswari, and after this the dance was discontinued, because the performance would have required a human sacrifice. The other dances were continued, some being performed annually, others only every twelfth year.

He also instituted the rath-jatra of Kankeswari, Luchumbhela, etc., to take place on the Preta-chaturdasi.

This Raja's sovereignty extended over the following towns: 1. Lalitapur, 2. Bandyagaon, 3. Thecho, 4. Harsiddhi,

5. Lubhu, 6. Chapagaon, 7. Pharping, 8. Machchhindrapur or Bagmati, 9. Khokna, 10. Panga, 11. Kirtipur, 12. Thankot, 13. Balambu, 14. Satangal, 15. Halehok, 16. Phutum, 17. Dharmasthali, 18. Tokha, 19. Chapaligaon, 20. Lelegram, 21. Chukgram, 22. Gokarna, 23. Deva-patan, 24. Nandigram, 25. Namsal, 26. Maligram or Magal.

The Raja once inquired when these villages were founded, and he was told that some were given as marriage-portions to daughters of Brahmans by Rajas; some were founded by rich men, three generations before this time; some were peopled by persons seeking refuge, when driven by disaster from their former abodes; some were of greater antiquity, such as Namsal, Nandigram²²⁶ and Maligram, which were the remnants of Bisalnagara. Maligram being destroyed by fire, the people settled down near Nandigram, calling the new village by the name of the old one. Raja Sankara-deva founded Changu Narayana, a village of 700 houses, and peopled it. He also dedicated a town to Bajra Jogini, which he built in the shape of a sankha (shell). The above was told by respectable men to Amara Malla.

11. His son Surya Malla. This Raja took Changu Narayana and Sankhapur from the Bhatgaon Raja. He went to live at Sankhapur, and in order to please the goddess Bajra Jogini, he instituted her rath-jatra. He lived there six years, after which he returned to Kantipur and died. 12. His son Narendra Malla. 13. His son Mahendra Malla.

This Raja placed Mahindreswari and Pashupati-natha in temples to the north of his Durbar. He went to Dihli with a present of a swan and hawks for the Emperor, who, being much pleased therewith, granted him permission to strike coin in his own name, in weight six mashas. He struck this coin, and called it mohar, and made it current in every part of his country.²²⁷

He induced many families to reside in Kantipur by giving them houses, lands and birtas.

He went to Bhatgaon and lived with Raja Trailokya Malla, and daily worshipped Turja-Devi. At last she was pleased, and directed him to build a high temple in his Durbar in the form of a jantra.²²⁸ He then returned to Kantipur and told

²²⁶ Nandigram is the first village on the road from Kathmandu to Pashupati, where the temple of Nandikeswari stands.

²²⁷ This is the first silver coinage of Nepal. The copper pieces, stamped with bulls lions and elephants, were current long before.

²²⁸ A most indefinite direction, as jantras (charms or amulets) are of all shapes, square, oval, round etc.

the architects to build the temple on the plan he proposed, but they were at a loss how to build it. At last they were enlightened by a Sannyasi, and built it. It was completed in N. S. 669 (A.D. 1549), on Monday, the 5th of Magh Sudi; and Turja Bhavani entered it in the form of a bee. The Raja caused the temple to be consecrated with great rejoicings, and gave the Brahmans many birtas. From this time people were allowed to build high houses in the city.

In this reign Purandara Rajbansi, son of Vishnu Sinha, built the large temple of Narayana in Lalit-patan, in front of the Durbar, in N.S. 686 (A.D. 1566). Mahindra Malla had two sons, the elder named Sadasiva Malla, and the younger, by a Thakuri mother, named Siva-sinha Malla. 14. Sadasiva Malla kept many horses, and the people were much annoyed by his letting them loose to graze on their crops. In this reign, one, Jivaraj, the son of Bauddhaju, the son of Abhayaraj, the great devotee of Buddha, who was born at Buddha Gaya, visited that holy place, and after returning home built a large temple like the one at Gaya, consisting entirely of images. It was named Mahabuddhadevalaya.²²⁹ This Jivaraj, after performing a great puja, and thinking of taking some prasada of the Mahabuddha to the Lamas of the north, went to the Lama of Sikim and told him how he built the great temple. The Lama gave him a plateful of gold, and he returned home and made golden lutham (shafts) for the rath of Macehhindranatha, and assigned land for their maintenance, which is called Lutham-guthi. Jayamuni, the son of Jivaraj, seeing that the Bauddha-margis of Nepal were deteriorating for want of clever Pandits, well versed in the Bauddhamargi shastras, and for want also of good books, disguised himself as Dandi and went to Kasi (Banaras), where he studied Vyakarana (grammar), etc., and then returned to Nepal, with a great collection of Bauddha-margi books. Thus he promoted the Bauddha religion, and himself became famous as the great Pandit of Mahabuddha.

Sadasiva Malla was a licentious man and many handsome women, who came to see the jatras, fell into his snares.²³⁰ His

²²⁹ This temple is in Patan, and is the family-temple of the Pandit. It is built of tiles, on each of which is the figure of a god.

²³⁰ Such conduct on the part of the rulers is still common. I have heard of several instances in which girls, seen at the jatras by high officials, have been taken to their houses and kept there as concubines. The Newars, in consequence, consider it a great misfortune if their girls are good-looking and escape being marked by the small-pox.

subjects, seeing his wickedness, determined to take vengeance. So one day, as he went towards the Manohara, they assaulted him with nols and mudgars (stiks and clubs), and he was compelled to take refuge at Bhatgaon. The Raja of Bhatgaon, knowing him to be a wicked man, kept him in confinement in one of the Choks. After sometime he disappeared from that place;²³¹ and the Chok was after this called Sadasiva-malla-chok.

The legitimate Solar dynasty thus became extinct in Kantipur. 15. The people, after having expelled Sadasiva Malla, made his brother Siva-sinha Malla king. This Raja was a wise man. He caused Degutale (gods) to be set up by a Maharashtra Brahman, and give him the title of Guru. In order to secure for the country the protection of Panchlinga Bhairava, who is the Chhetrapal of the southern side of the universe, he caused a well to be filled with many articles of worship in honour of him, and instituted his rath-jatra on the 5th of Aswin Sudi.

In the time of this Raja, a certain powerful Tantrika of Kantipur, by name Surat-bajra, went to Lhasa, which journey was considered a difficult undertaking; and one day, as he was taking tea with the Lama of Bhot, he saw his house on fire, and succeeded in extinguishing the flames by throwing the tea on them !

Siva Sinha had two sons, the elder named Lakshmi-narsinha Malla, and the younger Harihara-sinha Malla, the latter of whom went to reign at Lalit-patan during the life of his father. His father and his mother, Ganga Rani, were both afraid of this prince's violent temper. Ganga Rani made a large garden, at a spot, midway between Kantipur and Budha-nilakantha, which she called Rani-ban,²³² and planted in it all sorts of fruit-trees.

One day, when Siva-sinha Malla was absent on a hunting expedition, Harihara-sinha Malla expelled his elder brother Lakshmi narsinha, from the Durbar, on pretence of some quarrel. Lakshmi-narsinha, being in great fear, took refuge at Deva-patan, in the house of a washerman, and lived there in concealment. The two daughters of the washerman, by name Phikuncha and Paruncha, rendered him great service and became intimate with him. Hence Lakshmi-narsinha Malla promised that, if he became Raja, he would make water pass from the

²³¹ *A habit prisoners had, and still have in Nepal.*

²³² *Close to the British Residency. The remains of the garden, still known as Raniban, are enclosed by a high wall, and the place was used some years ago as a deer-park by Sir Jung Bahadur.*

hands of the washerman caste (i.e. would raise their caste to a higher position among the castes). Ganga Rani meanwhile searched for her son, but in vain.

At this time, a certain Brahmachari Khodyanyasi-swami, by name Nityananda-swami, from southern India, came to Pashupatinatha, and was made a priest of the temple by Ganga Rani. The middle roof of the temple of Pashupati being in very bad repair, she caused it to be taken off, leaving the temple with two roofs. The gold of the one taken off was made into a *gajura* and placed on the top of the temple, which was thoroughly repaired.

In N.S. 705 (A.D. 1585) she repaired the temple of Changu Narayana. In N.S. 714 (A.D. 1594) the temple of Swayambhu was repaired by the Raja, and the principal timbers renewed. The above is inscribed on a stone, placed on the west of Swayambhu. By the direction of Nityananda-swami, Ganga Rani offered a flag to Pashupati-natha, one end of which was tied to the top of his temple, and the other to the top of the durbar at Kantipur (a distance of nearly three miles). After this, both the Raja and Rani died. At the time of the Rani's death, a dreadful noise was heard at midnight at the south-west corner of the temple of Pashupati-natha. So loud was it, that the hearers became deaf. This Rani also built a temple at Bhatgaon. 16. After the death of Siva-sinha Malla and Ganga Rani, Lakshmi-narsinha Malla became Raja, and ruled over Kantipur. In this reign, on the day of Machchhindranatha's Lagan-jatra (i.e. the day on which his car reaches Lagan-tol), Kalpa-briksha (the tree of Paradise) was looking on the from of a man, and, being recognised by a certain Biseta, was caught by him, and was not released until he promised the Biseta that, through his influence, he would be enabled to build a *satal* (pati) with the wood of a single tree. On the fourth day after this, the Kalpa-briksha sent a sal tree, and the Biseta, after getting the Raja's permission, had the tree cut up, and with the timber built the *satal* in Kantipur, and named it *Madu-satal*. From its being built of the timber of one tree, it was also named *Kathmandu*.²³³ This *satal* was not consecrated, because the Kalpa-briksha had told the Biseta that, if it were, the wood would walk away.

This Raja had a Kaji, by name Bhima Malla, a relative of the Raja's younger daughter's husband, who was a great well-wisher of his master. He established thirty-two shops in the

²³³ *It stands on the right-hand side of the road leading from the Durbar over the Vishnumati.*

city, and sent traders to Bhot. He himself went to Lhasa, and sent back to Kantipur a large quantity of gold and silver. Owing to his exertions, the property of Nepalese subjects dying at Lhasa was made over to the Nepalese government; and he brought Kuti under the jurisdiction of Nepal.

While this Kaji was in Bhot, some mischief-maker told the Raja that Nityananda-swami never bowed to Pashupati-natha, and the Raja went to see if this were the case. Nityananda-swami guessed his purpose in coming there, and after the ceremony of worship had been finished, and Chandeswari had been worshipped, he bowed to Kama-devata, whose foot broke and fell off. He then bowed to the Dharma-sila, and it cracked in two. Next he bowed to a stone inside the southern door, which also fell in pieces. After this, he was on the point of rushing inside to bow to Pashupati-natha, when he was forcibly stopped by the Raja. From this day it was the custom of the Swami, after the ceremony of worship had been finished, to stand at the south-western corner of the temple and cry "Pakdo" three times. He died shortly after this.

Bhima Malla returned from Lhasa, and rendered many services to the Raja. He caused the cracked Dharma-sila to be covered with a plate of copper. He was desirous of extending Lakshmi-narasinha's rule over the whole country, but some one persuaded the Raja that he was aiming at making himself king and hence the Raja caused him to be put to death. His wife became a sati, and uttered the curse, "May there never be bibeka (sound judgment) in this durbar."²³⁴

The Raja afterwards expressed great sorrow for what he had done, and, owing to the curses of Kaji's family, he became insane, and unfit to manage the affairs of state.

17. His son Pratap Malla then took the reins of government into his hands and ruled for 61 years. He kept his father in confinement, and the old man died insane, and thus the mantra of Turja was lost.

Pratap Malla took his seat on the gaddi (throne) in N. S. 759 (A.D. 1639). Though he did not get the Turja Mantra still he was possessed of great ability, talent and learning. He brought two Ranis from Tirhut, and married them. He introduced the annual rath-jatra of Sena (or Sann) Maabehhindra, who was dug up by potters and placed in a temple by Raja Yaksha Malla.

This Raja brought together many Pandits from other countries, and learned many things from them. He composed

²³⁴ And her curse seems to have stuck to the country to the present time !

prayers for different Pitha-devatas of Nepal, and after getting them inscribed on stones, placed them in many holy places, such as Pashupati, &c. He made himself master of all the Shastras, and amassed four crores of rupees, which he buried in a place according to Bastu-Chakra.²³⁵ and having placed four flags, he built the Mohan-chok over it.²³⁶ In order to keep away evil spirits, witches, and epidemics, such as small-pox, he made a principal gate to the palace, and set there an image of Hanuman, whence it was called Hanuman-dhoka. To perfect these precautions, he placed a Hanuman with five faces in a three-storied temple. He built Nasala-chok, and put in it the furious images of Narsinha and Nritya-natha, to which he afterwards added several others. He built Indrapur and a Jagannatha-devala in front of the durbar, and on the 5th of Magh Sudi, N.S. 774 (A.D. 1654) he composed a prayer to Kalika, and had it inscribed on stones in fifteen different characters, all of which he had studied. These he placed in different temples and in the durbar.²³⁷

He made a beautiful image of Nritya-natha, exactly like one in a conical-shaped temple, and placed it in a large pati, newly built for the purpose, which was named Madu-nasala-deva. He got made a metal image of Biswarupa, to be placed outside of the durbar, during the Indra-jatra, for the people to see. He caused the jalhari (for stone on which the emblem of Siva is fixed) and the greater part of the emblem of Panchlinga Bhairava to be covered up, because people from the plains of India, seeing the jalhari, used to laugh at the Nepalese for sacrificing animals to Mahadeva. He built Bhadarkhal (in the durbar), and made a tank. He went to consult Jalasayana Narayana, and was told not to make an image for this tank, so he brought an old image, which was lying in a pond near Gyaneswara, and placed it in the tank. Being desirous of supplying water to the tank from Nilakantha, he got permission from the deity, and brought the water in a narrow channel. When it reached, Rani-ban, it stopped,²³⁸ and the Raja made a vow that he would not go to the durbar till he went along with the water. He remained there for a whole year, and the Indra-jatra was celebrated at that place. During this time an embank-

²³⁵ A ceremony used in laying the foundations of houses &c.

²³⁶ One of the courts in the palace at Kathmandu.

²³⁷ The date 774 is in the fifth line of this inscription.

²³⁸ There is a break in the Tar or table-land here. The mound mentioned is close to the Residency, and indeed the Residency garden and grounds are supplied with water from this channel. The embankment is about a quarter of a mile long and thirty feet high.

ment was made to the level of the watercourse. The places which supplied earth for this work were named *Tapainajol*. In the Navaratri, or Dasahra festival, the work was completed; the water reached the tank, and with it the Raja returned to the darbar, and worshipped Narayana. On the same night the Raja had a dream, in which he was told by Buddha-nilakantha that he or any of his descendants or successors who went to visit Nilakantha would die. Hence, from that time, no Raja ever visits Buddha-nilakantha.

After a few days the Raja heard that there was a frightful stone image in a tank, near the place from which he had brought the image of Jalasayana Narayana. He went there and recognised it as Bhimasena, who played in a stone-boat in the water, when the valley was a lake. He caused it to be dragged out and placed to the west of the durbar. This Bhairava possesses great powers.

He then set up in the Sundara-chok an image of Narayana, in the attitude of riding on the Kala Nag after vanquishing him, and along with him he placed an image of Garuda. Both of these images had been found in a place called Sakonha in the Sankasya-nagari. This Garuda gave much annoyance to the Raja, who in consequence removed him to a spot near the Narayana of Narayana Hiti.

Syamarpa Lama came from Bhot, and renewed the *garbha-kata* of Swayambhu (the main timber round which the mound is built) and gilt the image of the deities. This was done in N. S. 760 (A. D. 1640) and this date and the name of Raja Lakshmi-narsingha are inscribed under the arch of the southern side (of the temple).

Raja Pratapa Malla then composed a prayer to Swayambhu, which is inscribed on a stone at the temple. It is dated N.S. 770 (A.D. 1650). In like manner he composed many verses, and set them up in different places, inscribed on stones. At last he inscribed his name on his coinage, with the affix Kavindra (poet), and obtained great celebrity.

Being a young man, he was very amorous, and the number of his concubines amounted to three thousand. At this time, a girl, not yet arrived at puberty, fell a victim to his lust and died. Afraid of the consequences of this great sin, he went to Pashupati, and remained there three months, during which time he erected emblems of Siva, named Koti Linga, built a temple in the middle of space, and performed a Kotyahuti-yajna. He then repaired the gajura of the temple of Pashupati-natha, and erected a pillar at the southern door of the temple. He and every member of his family then performed the ceremony

of Tola-dan.²³⁹ Next, statues of all them were placed in the temple. On the fourth day after this he made solemn vows, and gave many fields north of Deva-patan as *gochar* or common grazing grounds. He then placed emblems of Siva, with temples built over them, at intervals of a pace, all the way from Pashupati to Kantipur, and hung up a *pataka* (flag) of cloth, extending from the temple Pashupati to the temple of Mahadeva in Mohan-chok in the durbar at Kantipur. By doing all this, he obtained absolution for the sin he had committed.

At this time a Maharatra Brahman, by name Lamba-karna Bhatta,²⁴⁰ came and lived at Kuleswara. He paid a visit to the Raja, who, on being made acquainted with his merits, gave him the title of Guru. By his advice the Raja built a high temple near Degulate, with three golden roofs, and placed his own and his son's statues on a pillar (in front of it).

At this time, a nag of Chaubahal, by name Koinabasi, came to Pashupati, along the Bagmati, and having caused the water to rise, entered the temple by a drain and stole the *ek-mukhi-rudraksha*, which Nrrayana, in the disguise of a Sannyasi, had given to Mohan Sinha Salmi of Banikpur, who sewed it on a coat which he offered to Pashupati. Basuki, having heard of the robbery, jumped into the river, killed the Nag, brought back the rudraksha, and put it on the jalhari. When the river had risen near Rajyeswari, a great crowd came to see it, and the Raja with his Guru and priests also came there. Then Lamba-karna Bhatta, having put a stop to future inroads of Nags, rebuilt the temple of Basuki with a new gajura, and, to insure the security of the temples, he put in them musical instruments called Dhapani, to be played on when one quarter of the night remained. From this time, through the favour of Basuki, no acts of violence have been done by the Nags.

²³⁹ *This consists in weighing the person against gold, silver, or whatever the offering is to be.*

²⁴⁰ *So named from one of his ears being very long. He obtained a promise from the Raja of as much land as he could walk round in seven days. He might easily have walked round the entire kingdom in less time ; so the Sardars persuaded him that it would be beneath his dignity to walk, and that he must be carried in a paliki. They then provided cripples and blind men as bearers, and lame men to cook his food, and sent them off to the north-west corner of the valley, which is hilly and wooded. Of course he did not make very rapid progress but still he got over a good deal of ground much of which is held by his descendants to the present day. They are a wealthy family.*

In this reign a Tirhutiya Brahman, by name Narsinha Thakur, who had for three years repeated the mantra of Narsinha, and thereby secured his aid when needful, came to Kantipur. He went to live at Panchlinga Bhairava, where the Raja visited him, and, becoming acquainted with his powers, gave him the title of Guru. Sometime after this, having perused the book *Mahakala Samhita* the Guru went to a place north of Sleshmantak-ban, and having found there a khadgi (kasai) and a taila-kar (oilman), and examined the marks on their bodies, he came to the conclusion that that spot was the abode of Iswari. He communicated this intelligence to the Raja, who employed all his subjects to dig a tank there, and an Insfari appeared. Then he put iron beams in the shape of a jantra, to cover the subaqueous fire and prevent it from rushing up, and over these he placed a jantra of the shape of eight lotus leaves. He then placed there a Bhairava, the Nava-durga-gana of the Sleshman-tak-ban, and Hinsa-Narsinha. He next enclosed the place with a wall, within which he erected pillars, one surmounted by a lion and the other by a statue of a man. Having thus discovered Gubjeswari-kali-Mahamaya, he caused a prayer to be inscribed on a stone, which he put in the temple. Under this prayer is the following inscription :

"Glory to Sri Sri Sri Rajadhiraj Ramachandra, of the solar race, whose descendant Sri Pratapa Malla Raja, in order to secure his welfare, has erected a pillar, surmounted by a lion in front of the temple which he has built and consecrated with burnt offerings and sacrifices. On Thursday, the 6th of Baiesakh Badi, Uttara nakshatra, Subha yog, he has dedicated them to Gubjeswari Bhavani."

This inscription is in Sanskrit, and under it is the following in the language of Nepal (Parbatiya): "These Sloks have been composed by Sri Sri Kavindra Jaya Pratapa Malla Deva, and are dedicated to Sri Sri Sri Gubjeswari." In this reign, in N.S. 774 (A.D. 1654), Sumaraj Sake Bhikshu built the Lagan Bahal in Kantipur. In N.S. 777 (A.D. 1657), on the day of full moon in Magh, the Raja placed a gilt image of Biswarupa in Laya-kul-bahal. In Pau-bahal he placed a painting, representing figures engaged in churning the ocean, and he directed that it should be taken out on great festival days. He assigned a guthi for this purpose. On the 18th of Bhadon Badi, N.S. 777, the insane Raja Lakshmi narsinha Malla died, after being in confinement for sixteen years. His remains were burned at Pashupati, at the Deva-ghat, on the Raj-smashan. One of the widows of the Raja, by name Bhavani Mai, performed sati on this occasion. Pratapa Malla had four sons : Parthipendra Malla,

Nripendra Malla, Mahipendra (or Mahipatendra) Malla, and Chakravartendra Malla.

A Swami Khodbanyasi from the south of India, by name Jnanananda, came to Pashupati. The Raja went to see him, and, having examined him, appointed him priest of the temple. By the Swami's advice, the Raja made an umbrella of gold with the Panchayana-panchapatra mantra, and having caused an inscription to be put on it, of sloks composed by himself in the Bhujanga measure, to which the Swami added the abstruse Tandava-mantra, made by Mahakala, he offered it to Pashupati-natha. Then the Swami, to propitiate Pashupati-natha, on 14th of Savan Sudi, made an offering of cotton thread, seven dharnis and one seer in weight, after going through a long purifying ceremony, which is called Pabitrarohana. This ceremony lasts for four days, and on the last day the prasada is offered to the king.

The Raja then built a house for the Swami in Deva-pattan, in which to perform his daily religious ceremonies, and in the middle of it he made a raised platform. The Swami built another house adjacent to it, in which he placed a deity of the Swatantra-mula-murti-urddhamnaya for his daily worship.

By the Swami's advice, the Raja left his throne for a time to be filled in turn by his four sons, for one year each. Nripendra Malla, when acting as Raja, made a coat for the Nandi of Pashupati-natha. During the reign of Mahipendra Malla, Pratapa Malla placed a large bajra (thunderbolt of Indra) in the Dharma-dhatu mandala in front of Akshobhya Buddha, on the eastern side of Swayambhu, in N.S. 788 (A.D. 1668). To the right and left of Swayambhu he built two temples, in which he put secret Agama devatas. Chakravartendra Malla reigned only for one day and then died, but the other three sons reigned for their three years.

The inscription on Chakravartendra's coin, devised by the Swami, consists of a triangular Banastra (bow and arrow), Pas (a noose), Ankus (the iron hook for driving an elephant), Kamal (a lotus), Chamar (a yak's tail), and Sambat 789. This device caused his death.²⁴¹

²⁴¹ *A bow and arrow are ominous of death, but, nevertheless, the water in which such a coin is dipped possesses the quality of causing a speedy delivery in child-bed. These coins, which are very rare, are still used for this purpose. A sword that has killed a man is also used in the same way; and the figure known among children in Scotland as "the walls of Troy" is supposed to have the same effect, if shown to the woman.*

The deceased son's mother was inconsolable for the loss of her youngest born, and the Raja, to comfort her, caused a tank to be dug, and built in the middle of it a temple, containing the family deity. This tank was filled with water brought from every Tirtha or holy place. On its southern bank the Raja placed a stone elephant bearing his own and the Rani's statues. This tank is called the Rani Pokhri.

There was a Gubahal (or Buddhist guru) by name Jamana, who advised the repairing of the Itum Bahal, built by Keschandra. The Raja learned many arts from Jamana Gurubhaju and Lamba-karna Bhatta, and showed his skill by exhibiting many wonderful sights to the people.²⁴² He died in N.S. 809 (A.D. 1689). 18. His son Mahindra Malla, or Bhupalendra Malla, succeeded him. He instituted the jatra of Sweta binayaka, and the guthi, or lands assigned for its support, were given in charge to the Bandyas of Chabahil. He died in N.S. 814 (A.D. 1694). 19. His son Sri Bhaskara Malla succeeded him at the age of fourteen, and reigned for eight years. He had two wives and two concubines. He built a beautiful Dharmasala in Kindol,²⁴³ and remained always in the society of his women. In the year in which the Raja reached his 22nd year there were two months of Aswin,²⁴⁴ and the Raja determined to hold the Dasain (Dasahra festival) during the intercalary month. The people of Bhatgaon and Patan refused to celebrate it in that month, but the Raja persisted in doing so, and the goddess, being angry, sent a plague called Maha-mai, which appeared now after an interval of 120 years.

The symptoms of this disease were that the patient was seized with a pain in the head near the ear, and death ensued in an instant. The daily mortality amounted to between 30 and 40. This lasted for two years, but at length the frightful teeth of Pashupati were seen, and the daily number of deaths increased to between 80 and 100. At this time Jhangalhari Kaji kept the Raja, his two wives, and a servant, with a store of provisions, in Kindol Bahal, to prevent the disease being communicated to them. He kept them there for six months, while the plague was raging in the country.

²⁴² Among other feats, he is said to have made the statue of a Bhairava in front of the palace smile and move its head.

²⁴³ South of Swayambhu.

²⁴⁴ The time for festivals and religious ceremonies is calculated by the lunar month, and no festivals are celebrated in the intercalary month.

At this time a Jogi came, and told the Kaji that the Maha-mai would not be appeased by any small ceremony. If he was desirous of appeasing the goddess, he should give every man in the country, whether a native or a stranger, an ample meal of such food as he liked best. The Kaji therefore distributed food at Hanuman Dhoka, and in four days the plague began to abate. The Raja inquired about the plague from a cultivator, through a hole in a window of the Dharmasala at Kindol; and being assured that the mortality had abated, he jumped out of the window, and ran to the durbar. He died that same night, on the 15th of Bhadon Sudi, N.S. 822 (A.D. 1702). The cause of his death was that the eye of Maha-Mai had fallen upon him; In him the solar dynasty at Kantipur became extinct. The Ranis and Maijus (concubines) sent for a distant relative, on the side of a daughter, and having made him Raja, the four became Satis. 20. The new Raja was named Jagajjaya Malla. He built a temple to Radha-Krishna and another to Maha-Vishnu. There was a drought in his reign, and as the Raja thought that it was the result of the resumption of charitable grants of land, he caused lands to be assigned to Pashupati-natha to supply the Mahabali-bhog.²⁴⁵

He had two sons, Rajendra-prakasa and Jaya-prakasa, born before he became Raja. After becoming Raja, he had three sons born in Mohan-chok, viz. Rajya-prakasa, Naredra-prakasa, and Chandra-prakasa. Nine years after he became Raja, the eldest son Rajendra-prakasa died. The Raja was so grieved at this that he shut himself up in his palace for three months. The khas sepoy came and comforted him, saying that he had four sons left and ought not to give himself up totally to grief. The raja told them that it was his wish that, after his death, Jaya-prakasa should be made king, but the sepoy said that they would make Rajya-prakasa king, who was born in Mohan-chok. This avowal of their intention made Jaya-prakasa their enemy.

After a time, Chandra-prakasa the youngest son died and his father made a tank in his name, on the other side of the Tukhucha, which he named Mihma-juju-ka-pokhri. At this time the Raja heard from a fakir that the Gorkhali Raja, Prithwinarayana, had extended his rule as far as Noakot; and being grieved also by the resumption of chantahli lands,²⁴⁶ which was sure to bring ruin on his kingdom, he died in N.S.

²⁴⁵. Food offered to the gods and afterwards distributed to fakirs.

²⁴⁶ Lands given as gifts to temples.

852 (A.D. 1782). 21. Jaya-prakasa Malla succeeded him, and reigned for 39 years. Being afraid that the Durbar officials wished to make his brother, Rajya-prakasa, king, he expelled him from the durbar during the time of mourning for his father. Rajya-prakasa, then went to live at Patan, where the Raja, Visnu Malla, treated him well, and said that, being childless, he would adopt him as his heir.

The Tharis (Durbar officials), being offended by the Raja not allowing them a near approach to his person, took Narendraprakasa to Deva-patan, and made him king over five villages, viz. Sankhu, Changu, Gokarna, Nandi-gram and Deva-patan. After four months, Jaya-prakasa deposed him, and he took refuge at Bhatgaon, where shortly afterwards he died.

Jaya-prakasa imprisoned some of the mischief-making Tharis and restored order to his kingdom. The Tharis however gained over to their party the Rani Dayavati, and proclaiming her infant son, only 18 months old, as king, they obliged Jaya-prakasa to flee from the durbar. The Raja first went to Mata-tirtha, but being driven out from there after eight months by six Pradhans (state officials) of Lalit-patan, who had espoused the cause of Rani Dayavati, he went to Gobavari. He was expelled thence also, and took refuge at Gokarneswara; but being obliged to leave that place too, he went to Guhjeswari, where a devotee gave him a khadga or sword. After two years and six months had been spent in exile, he was one day worshipping at Guhjeswari, when a fish, an offering to the goddess, came into his hand.²⁴⁷ He accepted this as a good omen, and mounting his horse Khurasan, with his sword in his hand, he met the troops from Kantipur and defeated them. He killed a great many of them, and returned to his durbar in Kantipur. Here he took up in his arms his infant son Jyoti-prakasa, and put to death those who had made him king. Some of the Kajis took poison to escape punishment, and Dayavati Rani hanged the Kaji who had been the chief instigator of the rebellion. She herself, however, was shortly made to end her life in imprisonment at Lakshmi-pur (one of the choks in the durbar).

Jaya-prakasa, having disposed of his enemies, and confiscated their property, assembled a court of good men and Brahmans. He now invaded Noakot, and Prithinarayana was

²⁴⁷ *At Guhjeswari there is a small well, with eight lotus leaves of silver around it, and three kalasas of gold, silver and crystal. When a man has worshipped, he takes up a kalas, and puts his hand into the well to draw water; and if any of the things that have offered come into his hand, it is regarded as a good omen.*

obliged to return to his own country, leaving Noakot in the Raja's hands. Eight years after this, the Raja was informed that Kasiram Thapa had promised the Gorkhali Raja to get possession of Noakot for him. The Raja therefore summoned him on some pretext, while he was performing sandhya at Gaurighat, and put him to death at Chabahil, in spite of the Thapa's protestations of innocence. The Raja said that Thapa's Budhatoki, Bist, Bagli and Basnyat were his enemies, because they had said to his father that they would not take him, Jaya-prakasa, as king.

Prithwinarayana, having heard of the death of Kasiram, came to Noakot, and took possession of the lands of thirty-two Tirhutiya Brahmins, who fled to Nepal. From that day Jaya-prakasa's fortune began to decline. He ought not to have put Kasiram Thapa to death. He now heard that the six Pradhans of Lalit-patan had deprived his brother of his eyesight, and having got them into his power he imprisoned them. They were taken round the city, and were made to beg a handful of 'chakra'²⁴⁸ from every shop for their food. Their wives came to see them and brought food to them, but the Raja caused them to be dressed as witches, and after making them go round the city with their husbands, and treating them very ignominiously, he let them go. These Pradhans after their release endeavoured to dethrone Jaya-prakasa. The Gorkhali Raja was very glad to hear of all these events.

The Raja, in return for the favour which he had received from Gubjeswari, built the Gubjeswari ghat and the houses around the temple. He turned the course of the Bagmati which formerly ran northwards at that place. He also assigned lands for the expenses of the daily *arati*²⁴⁹ and for keeping a lamp constantly burning during the two Navaratri every year (i.e. nine days and nights from the first of Kuar Sudi and Chait Sudi). He established the custom of feeding people in the Gubjeswari jatra, introduced by his father. At Pashupati-natha he built a high platform, and caused Koti-parthiva-puja to be performed.²⁵⁰ He caused 21 dharas to be made at Bala or Lhuti-kot (Balaji), and appointed priests there, the water having been ascertained to come from Gandaki.²⁵¹ He caused numerous

²⁴⁸ Rice partly boiled and then pounded flat and dried.

²⁴⁹ Five wicks lighted in a vessel, which is turned round before a shrine.

²⁵⁰ One crore of emblems of Siva are made of clay and worshipped in this puja.

²⁵¹ The water comes from several springs at the foot of the Nagaryun mountain. This is where the fish-tanks now are.

Saligrams to be brought from Kali Gandaki and placed in the temple of Pashupati-natha and Basuki. From this time Saligrams become known in Nepal.

The ornaments of Guhjeswari were stolen, and Kaji Gangadhar-jha traced the thief and recovered the property. Raja Ranjit Malla (of Bhatgaon), being actuated by envy, sent some Bhotiya thieves, who entered the temple of Guhjeswari, broke the large bell, upset the Bhairava, and took away the Mula-kalasa; but no sooner had they done this than they were struck blind, and were obliged to throw away the kalasa and make their escape. It was found six months afterwards and restored to its place.

There was a Kaji of Lalitpur, who once said that he would never permit himself to be imprisoned by Jaya-prakasa. The Raja heard of this, and having got hold of him by means of a Guru, named Devananda-bhaju, he put him in prison, where he died. The Gorkhali Raja was glad to hear of all these things,

At this time Prithwinarayana Sah attacked Krtipur with a large force. His main camp was at Naikap.²⁵² The Nepalese Kaji, noblemen, and sardars wore armour. In the battle the troops of Deva-patan, being encouraged by their local goddess Jayabageswari, struck the first blow. On the Gorkha side, Surpratap lost one of his eyes, and Kalu Panre was killed. The battle lasted for twelve gharis (nearly five hours), and both sides lost many men. On the Nepalese side twelve thousand sepoys, brought from the plains of India by Saktiballabh Sardar, were killed. Maharaj Prithwinarayana Sah was in a dola (palanquin), and a sepoy raised his khoda to cut him down but his hand was held by another who exclaimed that he was a Raja and not to be killed. A Duan and a Kasai then carried the Raja in one night to Noakot. The Raja praised the Duan and said *Syabas put* ("well done, my son"), and from that day the people of his caste came to be called Putwar and had access to the king's person.

Java-prakasa now thought that the Gorkhalis were annihilated, and made great rejoicings. In this way, the Nepalese repulsed the attacks of the Gorkhalis for eighteen years.

At this time the Raja had put a stop to the yearly stone-throwing at Kankeswari; but having heard a great noise at midnight, he was obliged to allow the custom to be continued. He built a house in Kantipur for the Kumaris to live in, which was constructed according to bastu-chakra, and instituted their rath-jatra.

²⁵² The rocky range on which Krtipur and Chaudahai stand.

After some time Sitala, the goddess of small-pox, to bring ruin in Nepal, entered Mohan-chok, and Jyoti-prakasa, the son of the Raja, died of that disease. The Raja took the dead body with great pomp to the Raj-ghat at Pashupati and burned it.

The four Tharis, being jealous of the Tirhutiya Brahmins, went over to Prithvinarayana, and surrendered to the Gorkhalis some places which were in the jurisdiction of Nepal.

Ranjit Malla, the Raja of Bhatgaon, was glad that Jaya-prakasa had become childless and would soon be ruined. He now detained some people of Kathmandu who had gone to see the Biskyat-jatra, on the pretext that they were too proud of their dress; but released them again, when threatened by Jaya-prakasa who, out of revenge, confined for six months, in the kot at Deva-patan some people from the other side of the Monohara, who had come to perform the ceremony of scattering grain at Pashupati, and only released them after they had paid heavy ransoms. He took into his service Naga sepoy to fight against the Gorkhalis, and for the support of these he took away the jalhari of Pashupati-natha, which had been given by Visnu Malla, the Raja of Lalit-patan. This not being sufficient, he got information from one Malebhata-dhanju of Deva-patan, and took away the treasure of Pashupati-natha and also that of Jayabageswari. He even took away the gajuras of the temples to support the sepoy, vowing at the same time that he would repay double of what he took, if he were successful against his enemy.

He repaired the foundation of Taleju, and the ceremony of consecration was performed with great pomp and rejoicing. Images of Bhimasena and others were placed in the temple amidst grand musical performances and dances. He also renewed the principal timber of the Swayambhu mound. The following inscription on a stone contains an account of what was done.²⁵²

"Obeisance to Triratna, the protector of all Satwas! also obeisance to all Buddhas and Bodhisatwas! Obeisance to the lotus of the never-dying Sadguru, whose protection I ever seek. This Sadguru, in order that prosperity and happiness may attend the gods and mankind, has appeared in the Swayambhu Chaitya in Nepal, which is always surrounded by crowds of people, and lighted by the jewels which shine on the heads of Brahma, Visnu, Maheswara, Indra, and other gods and lokpals, who in constantly bowing and raising their heads spread variegated light around. He is born the never-dying jewel to reward the

²⁵² A copy of this inscription is in the University Library of Cambridge.

merits of mankind. He exempts from the wheel of the world (i.e. from being born again) those who bow to him with sincerity. He is the noose by which are successfully drawn the three sorts of Bodhi-gyan, namely, Sravaka-yana, Pratyekayana, and Maha-yana. He fulfils the desire of every one, like the Bhadra-kalasa. He is the ocean of good qualities and the sparsa-mani of Jambu-dwipa. The great Swayambhu Chaitya, possessing such attributes, having been rendered uninhabitable by the sin of the Kali Yuga, requires to be repaired. To repair it, Karmapa Lama, the most talented, the jewel of men of arts and sciences, having a mind as clear and enlightened as the sun and moon, came from the north, in order to give happiness to the king, kajis and people; and in N.S. 871 (A.D. 1751), in the year (of the Jupiter-cycle) named Prajapati, by the Bhotiyas Keda, and by the Chinese Simu-u, he commenced the work, on an auspicious day, at a place between the Himalayas and Bindhyachala mountains. At the moment that the repairs were begun, Mahadeva, Ganapati, and Kumar appeared in their true forms; and said that the charge of procuring the gold and other things requisite for the work belonged to them, and that they would provide them. Vishnu, in the form of a Brahman, came and described the kind of beam which would be required. Through the interest taken in its completion by such great gods, Sri Sri Jaya-prakasa promised to carry out repairs, and the Raja of Gorkha, Sri Sri Sri Prithwinarayana promised to have the large beam dragged to its place. A war having broken out between the Mayurata country and Lahor, and it being necessary to conclude a treaty between Bhot and Nepal, the Lama was obliged to return to his own country. On arriving at Keron, he said that he would not be able to return to Nepal, but that one of the five Karmapa Lamas would come in his place and be as good as himself. If this could not be arranged, a disciple of his would come, whom the people should trust and through him complete the repairs. He then returned to Bhot. Then came Brug-pa-thyang-chikhyempa, the omniscient, the disciple of the former Lama, who, assisted by Sakya Bhiksu and Sasanadhara, completed the repairs according to the directions of Karmapa Lama, suffering great hardships. It was completed in N.S. 878 (A.D. 1758), and was consecrated by Brug-pa-thyang-chikhyem-pa and Bir ratna Lamas.

Account of Expenditure : 1,882 dharnis of copper. 2,045 tolas of gold. The whole gold expended on it was 3,344 tolas and ten masas. Sahi rupees 4,775. 1 dharni, 1 seer and 2 masas of silver. 2 dharnis of pure gold. 14,106 charit mohars. If all the Khatas, kochin (kinds of silk), tea, ghi, salt, oil and flesh, be

trken into account, the total cost comes to 43,639 rupees, besides 67 horses and 21 pieces of kochin. The musk used in applying to the deity was worth 1,000 rupees.

May the temple extend its protection to every living creature ! The inscription on this stone was formerly cut on another one, but Karmapa Lama, coming on a pilgrimage to Akshobhya Buddha at Swayambhu, saw the stone broken, and took it to Bhot ; and this one is a copy of the former one. May the king, kajis, and every living creature of this country obtain salvation, and be endowed with the title of Samyak Buddha by being absorbed into the Sri Sri Sri Bajradhara-bajrasatwa-sachobit-buddha.

In N.S. 887 (A.D. 1767) there were 21 shocks of earthquake felt in twenty-four hours, on the 1st of Asarh Sudi. Prithwinarayana, when a youth, had obtained the prasada of Kumari at Bhatgaon, and this helped his fortunes. He was also called by Pashupati-natha, and came with his troops and visited the temple. He assigned a guthi to Pashupati-natha, or the Panchamrita for bathing the images.²⁵⁴ It was not the custom to bathe with Panchamrita previously to this time. This was the only religious endowment made by Prithwinarayana to the temple of Pashupati-natha.

Eight months after this, on the 14th of Bhadon Sudi, N.S. 888 (A.D. 1768), Prithwinarayana entered Kantipur with his troops. Jaya-prakasa sat in the Taleju temple, and troops fought for an hour or two.²⁵⁵ At last he spread gunpowder on the steps of the temple, and fled to Lalitpur, and taking the Raja of that place, Tej-Narsingha, with him, he took refuge at Bhatgaon. The Gorkhalis entered the durbar, and went to the temple of Taleju, where Tularam Panre was killed by the explosion of the gunpowder, and a number of troops along with him.

Prithwinarayana Sah obtained prasada of Kumari on the 14th of Bhadon Sudi and by his order the Jatra was continued. After two or three days, the six Pradhans of Lalitpur came to invite the Gorkhali Raja to their town. The Raja knew them to be traitors, and therefore told them in pleasant words to wait for him the next day at Tekhu-dobhan. One of the Pradhans, having guessed the fate awaiting them, gave everything he possessed in charity during that one night. The next day Prithwinarayana went to the river side, and caused the

²⁵⁴ *A mixture of Cow's milk, curd, ghi, sugar and honey.*

²⁵⁵ *The troops and most of the people were drunk, as is the custom at the Indra-jatra festival.*

Pradhans to be bound. One of them shouted like a lion and escaped, though he was hotly pursued. He afterwards went to Kasi. The others were put to death, and their wives became satis. The Raja obtained possession of Lalitpur, and confiscated the property of the Pradhans who had been put to death ; but he confirmed the acts of charity performed by one of them on the night before their capture. The Raja now lived and ruled quietly.

CHAPTER VII

THE KINGS OF PATAN

1. Harihara-sinha Malla went to rule over Patan in the lifetime of his father Siva-sinha. He brought the image of Dhantale Varahi to Lalitpur by floating her down the Bagmati. He also obtained the favour of Panchalinga Bhairava, through the influence of which he became king. He had a son named Siddhi-Narsinha, for whose welfare he dedicated a village named Bhulu, and caused the fact to be inscribed on a copper plate.

2. Siddhi-Narsinha Malla. This Raja was very wise, because he was conceived whilst his father, in accordance with the advice of his Kajis, lived at Pashupati to the south of his temple ; and he was born at an auspicious moment.

In N.S. 740 (A.D. 1620) he enlarged the durbar of Lalitpur. On the 10th of Jeth Sudi he consecrated an image of Taleju, by the advice of Biswanathopadhyaya, whom he made his Guru. He induced many merchants to reside in the town. One night he saw Radha-krishna in a dream in front of the durbar, and on that spot he built a beautiful temple, and placed the deity in it. On Thursday, the 10th of Phagun Sudi, Punarbasu nakshatra, Ayusman Yog. N.S. 757 (A.D. 1637), he performed a kotyahuti-yajna, and consecrated this temple. There was a bihar named Hatko Bihar, built by Lakshmi-kamadeva-barma, near the Mulachok of the durbar. This bihar Siddhi-Narsinha caused to be pulled down and rebuilt near Gaubahal. He placed an image of Siddhi-Ganesha and one of Narsinha at the corner, and extended the durbar over the ground thus obtained.²⁵⁶ Seeing that there were not carpenters enough in the town, he made Bandyas take up the trade, and assigned guthis to the Naikyas, to give them a feast on a certain day of every year.

In this reign the following bihars existed : Jyeshthabarn Tangal, built by Balarehanadeva. Dharmakirti Tava, built by Bhuvanakar-barma, Mayurabarn Vishnuksha, built by Shankaradeva. Vaishnabarn, built by Baisdeva-barma. Onkuli Rudrabarn, built by Sivadeva-barma. Hakwa, built by Lakshmi-Kalyan-barma, Hiranyabarn, built by Bhaskaradeva-barma. Jasodhara-buya, built by Bidyadhara-barma. Chakra, built by Mandeva-barma. Sakwa, built by Indra-deva, Datta, built by Rudradeva-garga. Yanebhu, built by Baladhara-gupta.

²⁵⁶ *These buildings and images are still standing at the Patan durbar.*

Among these the following five, namely, Vishnukena, Unkuli, Gwakashe (or Chakra), Sakwa and Yanchu, had one chief Naikya, who was the oldest among the five head Bauddha-margis of the bihars. The rest, namely, Tangal, Tava, Vaishnavabarn, Hakwa, Hiranyabarn, Jasodhara, and Datta, had each a separate Naikya, of chief Bauddha margi. The rank of Naikya was conferred on the oldest Bauddha-margis, and they were called Tathagatas.

Three bihars, namely, Wambaha, Jyobaha, and Dhumbaha, were established in this reign.

The Raja called the Naikyas of all these bihars before him, and ordered them to establish the custom of Thapatwaya-guthi.²⁵⁷

The Raja^o gave a place called Ngaka-chok, in the district of Hiranyabarn, to a Tantrika of that place who had defeated some jugglers.

He called together the men of these fifteen bihars to make rules for their guidance, and directed that the order of their precedence should be fixed according to the order in which they arrived. The people of Dhum-bahal came first,²⁵⁸ but they were given only the third place. Those of Tangal remained first, and those of Tava second, on account of the antiquity of their bihars. To the rest precedence was given according to the order in which they presented themselves.

Because Chaubahal and Kirtipur were under the jurisdiction of Lalitpur, the bihars of those places were amalgamated with the fifteen bihars of Lalitpur.

Another bihar named Sibahal was not amalgamated with these, because it was built after the rules had been made by the Raja for their guidance, and guthis had been assigned to them.

There were several old bihars standing empty, which had existed before the founding of Lalitpur, having been built by nirbanik banaprastha bhikshus, who, after entering on the grihastha life, had removed to other places. Siddhi-Narsinha gave these to other bhikshus to live in. These new bhikshus did not perform hom when one of their family died. They began to have families, but still they did not perform this ceremony, although they performed other ceremonies just like gri-

²⁵⁷ *A fest at which the Bauddha-margis of bihars assembled and chose their Naikyas.*

²⁵⁸ *Bihar and Bahal or Baha are names used indifferently for the same thing. A bihar is simply a large square house, built round an open court and containing a shrine or shrines, as the case may be.*

thasthas, whose houses remain impure after a death without hom ceremony, they must perform this ceremony..

The Yampi Bihar, built by Sunayasi Misra, was nirbanik (i. e. the inhabitants did not marry); and as a grihasta Acharya is required for performing the hom, the Raja decided that one of the people from Dhum Bihar should act as a priest to perform the hom in this bihar.

The Raja next found that there were altogether twenty-five nirbanik bihars in the places under the jurisdiction of Lalitpur (viz. Chaubahal, Bagmati and Chapagaon); and in order to make rules for their guidance, he summoned all their bhikshus. They did not, however, all come. The bhikshus of only fifteen bihars came, namely, of those lying on the left-hand side of the route taken by Machchhindra-natha's rath during his rath-jatra, and those to whom the Raja had given empty bihars to live in.

He made a rule that the five oldest among their bhikshus should be Naikyas, and should be called the Panch-buddhas, and he assigned a guthi for their maintenance. He made rules for electing their Naikyas or headmen, and for performing the ceremonies after a death. He also ruled that the son of the oldest Naikya Bhikshu should have the charge of the worship of the deities of all the bihars; and he put a stop to the old custom, by which the worship was performed by the head bhikshu of each Bihar. If this worshipper became one of the Panch-buddhas, then his son succeeded him in the performance of the worship.

He also amalgamated these fifteen bihars with fifteen mentioned before.

Afterwards he made separate rules for the remaining ten bihars, which lay to the right hand of the route taken by Machchhindra-natha's rath, and appointed headmen for them.

The people of Lalitpur, as they could not worship such a number of bhikshus, worshipped only two, namely, the oldest among the bhikshus of all the bihars standing at the top of the public road, and the oldest of those standing at the foot of it.²⁵⁸

The banaprastha bihars were called by some *bahi*, i.e. outside, because the banaprastha bhikshus did not live in cities, but in forests.

²⁵⁸ This is very obscure—not to say nonsensical. The Pandit explains it to mean that one of these is the oldest of the bhikshus of the fifteen bihars first mentioned, and the other the oldest of the bhikshus of the other ten bihars.

Bhima Malla, a kaji of Lakshmi-Narsinha Raja (of Kantipur), having established thirty-two shops in Lhara, Kuti etc., and having made a treaty with the ruler of Bhot, the merchants of Lalitpur also began to go to trade there. Siddhi-Narsinha decided that the ceremony of purification of those who returned from Bhot should be superintended by the five old Naikyas of Tava, Hakwa, Bu, Yam and Vishnuksha bi-hars; but that the fees should go to the Raja. After undergoing this purification, the travellers were readmitted into their caste. If one of the five Naikyas died during the ceremony, his successor had to give a feast, undergo the usual ceremony for becoming a Naikya, before he could be admitted as one of them. This is called the Twaya-guthi.

Siddhi-Narsinha made many other rules, and peopled the town, which contained 24,000 houses, but had become depopulated. He made a dhara and a tank in Bhandarkhal,²⁵⁹ in N.S. 767 (A.D. 1647). On the 2nd of Jeth Badi in the same year, he put a golden roof on the Degutale, and on that occasion he feasted a number of Brahmans, and gave each a mohar. On the 5th of Baisakh Badi in the same year, he consecrated the dhara within the durbar. On this occasion also he feasted Brahmans and gave each a mohar. In N.S. 768 (A.D. 1648), on the 8th of Bhadon Badi, a Rani of Raja Pratapa Malla died, and was burned according to custom; but Siddhi-Narsinha did not go into mourning, and celebrated the Dasain as usual. On the ninth day of the Dasain he went to Hatko Bahal to fetch the Kumaris, but he could not do so, as Maheswari was crying.²⁶⁰ Eight days after this, on the 1st of Aswin Badi, Bhanumati, the wife of Siddhi-Narsinha, died at midnight on Friday, and on Saturday morning her body was taken on *palang*,²⁶¹ as usual, to the burning-ghat and was burned. No one was allowed to perform the Aragmata-dipadan.²⁶² The mourning was continued for three fortnights. The Aragmata-dipadan was therefore commenced on Sukharatri, or the 1st of Kartik Sudi, instead of Badi. The Raja only allowed musical instru-

²⁵⁹ *A court in the durbar.*

²⁶⁰ *Little girls are selected to represent the various Kumaris at this festival. and are carried in the procession.*

²⁶¹ *A peculiar litter used by the Newars for carrying the dead bodies of great people which are wrapped in a sheet, tied neck and heels to a pole, and so carried to the ghat.*

²⁶² *A light in a lantern hung upon a tall bamboo and kept burning all night during Kartik.*

ments to be sounded, and no worship was performed at Vatyado-mandal, Balambu, Ratri-mandal, Thasiwan, Masanado, Pithi, Jatlan, Phatase-mandal, Thanthachhemaju, and Dhanmunisi. The Dasain was not celebrated this year.

In N.S. 769 (A.D. 1649) he made a Bhugol-mandap²⁶³ in Bhandarkhal, representing the celestial bodies. In the same year, on the 9th of Pus Sudi, he gave each Newar Brahman, and after them each man having the right of entrance to the Panchlinga Bhairava, ninety pathis of rice and two kurwas of ghi. To every beggar who came from the hills, Kantipur, Bhaktapur, and the plains of India, he gave twenty pathis of rice and two pacs of ghi. The rice thus given in charity amounted to 80,505 pathis. On the Makar Sankranti, which fell on the 10th of Pus Badi, he gave the eighteen purans to Janakinath Chakravarti,²⁶⁴ who lived at Bahalnka. In N.S. 769 (A.D. 1649) he gave some land to the gardener of Bhandarkhal.

On the 3rd of Sawan Sukla, N.S. 769, Sri Jaya Mangaladevi Thakuni of Thantho-bahal died.

In this year Gopi of Lkhanchhe, Dam Bandya of Slakobahal, and Madhava Chitrakar of Kothoratigla, prepared to make a Banra-jatra; but, as the Raja did not allow them to bring the deity, they made no rejoicing, but only gave the alms. The Raja did not go to the Jatra.

On the 12th of Magh Krishn, N.S. 772, Siddhi-Narsinha relinquished worldly affairs, and went on a pilgrimage. On the 6th of Aswin Sudi, in the same year, Sri Sri Jaya Sri Jyoti Narsinha Malla died. His wife Rani Chhatramati, became a sati, and a slave girl also immolated herself. The roads to Kantipur and Bhatgaon being closed, on account of enmity, the body was taken to Nikhu Khola to be burned.²⁶⁵

This year the Dasain was not publicly celebrated, but the Raja and priests only performed the ceremonies. The diety was not even brought down, and no buffaloes were sacrificed. The god of Madichhe (a part of the Darbar) was brought downstairs, and the god of Thanchhemandal had a buffalo sacrificed to him, but the head of the buffalo was not made to

²⁶³ *A temple with carved wooden images placed round the roof.*

²⁶⁴ *A Bengali, not a Nepalese name.*

²⁶⁵ *A small stream south of Patan, falling into the Bagmati just above Chaubahal. On this stream the new cannon manufactory and workshops are built.*

dance.²⁶⁶ No musical instruments were played on, and the Bisarjan, or bidding adieu to the goddess, was done privately. The Prasthapana was only made to go seven paces, and the deity was not taken outside.

In N.S. 774 (A.D. 1654) the roof of Yappa Pitha was carried away by a storm, and the fire, with which a dead body was being burned at the time, fell on the Pitha, and the (sacred) stone cracked. In N.S. 774, on the 1st of Chait Badi, the painters of Bhatgaon did not come to the Snan-jatra of Machchhindranatha; ²⁶⁷ the image was taken out by Gangaram of Kobahal and two others, and the deity was bathed by two instead of four persons. The jatra commenced, but the rath stopped after advancing a bowshot. The next day the same thing occurred. On the sixth day the rath reached Gwalti-chok. The next day the wheels again stuck in the ground; the following day the rath did not reach Ekaltyagal, for in Satyavagal it jumped and the front broke. The next day it was repaired and dragged to Ekaltyagal. This day the rath was moved in the afternoon, and it got as far as Devagal in Evala. On the 1st of Baisakh Sudi it reached Punkhel. The next day it got to Purchok-jhangra, and the jatra of Gaobahal was held. The next day the wheels stuck at Mahapal, and the rath did not reach Nogal; therefore the Nogal jatra was held on the next day, the 4th of Baisakh. On the full-moon the Lagan-jatra did not take place. Next day the rath arrived and stopped at Thanti. After this it reached Jyabal in twelve days, on the 1st of Jeth Sudi. On the 4th of Jeth Sudi the rath moved, but, before reaching Lisochak, the right wheel stuck in the earth, and the next day the other broke. The following day the rath was repaired, but two wheels broke immediately on its being put in motion. The day after it remained at Yepakulo, and the next day it crossed Nikhu Khola, but the right wheel stuck in the earth. The next day the shaft broke, and the next day the rath stopped at Ukalomani, where it stayed for twelve days without moving. After this the image was taken out of the rath, put into a *Khat*, ²⁶⁸ and conveyed back to his own place. This year Jideva Nayak and Amrit Sinha-deva Nayak were the priests of Machchhindranatha. This year perspiration was seen constantly on the face of Charpot Ganesha for fifteen days, commencing from the 4th of Jeth

²⁶⁶ *After sacrificing the buffalo, a man cuts off the head and dances with it before the shrine.*

²⁶⁷ *It was their duty to take out the image for bathing.*

²⁶⁸ *A wooden shrine carried on men's shoulders.*

Sudi. On the 8th a santi was made by hom, and animals were sacrificed, to avert the misfortunes which this foreboded.

In N.S. 776 (A.D. 1656) Siddhi-Narsinha assigned lands to the gardener of the Bhandarkhal, and he then consecrated a Garud Narayana. Formerly, in Hapatal,²⁶⁹ no house was allowed to be built higher than the rath of Machchhindra-natha, but Siddhi-Narsinha built a very high temple, which he called Tavagol. This Raja was a great devotee of Sri Krishna. He used to regulate his diet by increasing it daily by one handful of rice until it amounted to one pathi; and then he decreased it daily by a handful till it came down again to a single handful. He slept on a stone couch, and passed his days in prayer and worship.

In N.S. 776, early in the morning of the 15th of Phagun Badi, the gajura of the temple of Bug-devata in Tava-bahal was struck by lightning, and the flag fell down. This year, during the rath-jatra of Bug-devata, at the time when the rath reached the cross roads at Mahapal, a child, whose pashni²⁷⁰ had just taken place, came and sat on the rath and the devata taking possession of him, he spoke thus, "Come Raja Siddhi-Narsinha I am at not all pleased at thy building this high temple." Siddhi-Narsinha, however, did not come, and devata disappeared, exclaiming, "I will never come to speak any more."

In N.S. 777 (A.D. 1657) Siddhi-Narsinha became a fakir and went away.

"Siddhi-Narsinha, the omniscient, the jivan-mukta (having obtained salvation while still on earth), the chaste, the favourite of Krishna, the master of Yoga, the chief of poets, the relinquisher of the world, the son of Hari-sinha. He who repeats this slok will be absolved from sin." The Brahmins composed this slok because he was a jivan-mukta.

8. Sri-nivasa Malla succeeded him. On the 12th of Jeth Sudi, N.S. 777, which was the day on which the rath of Machchhindra-natha ought to arrive at Jyabal, great exertions were made to drag it to that place, and it got there late in the evening. The following day the rath moved of itself. Again, on the next day, while the priests were taking their food, the rath moved of itself. Lungsinha Yangwal saw this. In carrying the rath across the Bagmati, the shaft of Mina-nath's rath sunk so low that it touched the ground. On taking the image

²⁶⁹ Part of Patan, in the vicinity of the durbar.

²⁷⁰ The ceremony of feeding a child with rice for the first time, which takes place when it is between six and eight months old.

of Machchhindra-natha back to Bagmati, it was found that the Nag-mani (Jewel) in his coat was missing. In the kundal (ear-ornament) one of the feet of the horse harnessed to the ear of the sun was wanting. The Garud in the coat and the parrot had also both lost their bills. Such ill omens had never been heard of before. This happened in the reign of Sri Sri Jaya Sri-nivasa Malla Thakur Raja, when Bimal Sinha and Dipankar were the priests. Niva-surya Bandya of Itilauhe reported to the Raja that Rup-sinha Bandya of Ilayanhe had seen the grandson of Mal-sinha bring the missing jewel to Haku Bandya, to get it mounted in a ring, and that he had had it in his own hands. The Raja, however, went to visit Machchhindra-natha on the 14th of Jeth Krishna, on which day the priests are relieved by others, who take over charge of the ornaments, etc., and he found that the ruby was lying in one of the folds of the coat. He had it mounted with twelve diamonds round it, and presented it to the deity. He punished Rup-sinha Bandya by confiscating all his property, and Niva-surya Bandya by confiscating all his property outside of his house, for making a false accusation.

On the 6th of Sawan, N.S. 778 (A.D. 1658). Bhatgaon and Lalitpur fought against Kantipur, and the road to Bhatgaon was thrown open. On the next day Srinavasa and Pratapa Malla took an oath upon the Haribansa, the Kali-purana (two sacred books), and a khukri (knife), and the road between Lalitpur and Kantipur was thrown open. On the 10th, the troops of Kantipur and Lalitpur went together to fight with the people of Nala, and, after eight days, communication with Inayaka was restored, after which all the roads were thrown open.

On the 14th of Pus Sudi, N.S. 780 (A.D. 1660). Jagatprakasa Malla, Raja of Bhatgaon, set fire to a small military outpost at the foot of Changu, beheaded eight men, and carried off twenty-one. Next morning, the daughter of Pratapa Malla went to Patan. On the following day, the twenty-one men, who had been carried away, were beheaded as sacrifices to deities. On the 5th or 6th of Aswin, N.S. 780, Pratapa Malla and Sri-nivasa conquered Bundeagram, in the time of Chautara Pramanbirju. After this, they took a military outpost at Champa, on the 4th of Kartik Sudi, N.S. 781 (A.D. 1661). On the next day they took Chorpuri, and on the 10th of Aghan Badi they accepted an elephant and money from Bhatgaon.

On the 3rd of Aghan Badi, N.S. 782 (A.D. 1662), Sri-nivasa Malla went to live at Bodegaon. Seven days after, he took Nakdesgaon, and gave it up to be plundered. On the 10th of

Magh Sudi, he took Themī; and on the 11th of the same month Pratapa Malla and Sri-nivasa returned, to their respective capitals.

In N.S. 783 (A.D. 1663) Sri-nivasa repaired and raised to three stories in height, the temple of Degutale in the Patan durbar. In N.S. 788 (A.D. 1667), he built a three storied temple at the top of the southern side of the Mula Chok and an Agama Devata in it. As he was sitting one night at a window on the eastern side of the durbar, he saw that the Astamatrika-ganas ²⁷¹ entered the durbar and, after dancing, vanished again. The Raja was pleased, and calling into his presence the Bauddhacharyas of Buja Bihar, Nakbahil Tol, and Onkuli Bihar, he ordered them by turns to worship the Astamatrikas in their houses during the Aswin Navaratri, and to bring them to dance at the durbar. The cost was defrayed by the durbar. This custom is observed to the present day. He built a three-storied temple of Degutale to the north of the Mula Chok, and also a hom-kuti, or room in which to perform hom. He also raised the temple of Sarbeswara to five stories in height, and repaired the tank and the kund (well). In this kund a duck was once lost and could not be found; but the owner, happening to go to Gosain Than, found it there; and so, from that time, it became known that this kund was filled with water from that holy place. On the night of the full-moon of Sawan people place Sarbeswara in the Kund, and those who cannot go to Gosain Than, bathe in this kund instead, and worship Sarbeswara.

In this reign, in N.S. 793 (A.D. 1673), one Satyaram Bhara Tangal Tol repaired the chaitya and the bathing-place in front of Mina-natha.

Sri nivasa extended the period of dancing in the month of Kartik, established by his father Siddhi-Narsinha, from fifteen to twenty-five days. His minister Bhagirath Bhaiya, and his brother Bhagi Bhara, built the three-storied temple of Mahadeva in front of the durbar; and also the Lamu Pati (dharmasala) called in Newari Tahaphale, in N.S. 798 (A.D. 1678).

In N.S. 801 (A.D. 1681) the Raja built the great temple of Bhimsena. He repaired the temple of Machchhindra-natha in Tau Bahal, and made some more rules for the rath-jatra, which he inscribed on a stone, that he caused to be placed in the temple, at the spot whither the deity is brought after he has been concealed for four days. He made his son Yoga-narendra

²⁷¹ *Brakmani, Maheswari, Vaishnavi, Kaumari, Varahi, Indrani, Chamunda and Mahalakshmi.*

Malla and Kaji Bhagirath Bhaiya witnesses to this inscription. He also placed his statue, made of gold, on a stone pedestal, to be exhibited in jatras.

In this reign, in N.S. 821 (A.D. 1701), Uddhava Sinha Babu, of Nogalbhont, repaired the Sun-dhara, in the name of his mother Phiku-lakshmi. This is written on a stone placed to the left of the dhara.²⁷² This dhara was built in the following manner. A dhara was made by a man of Satgal Tol, but it was much below the level of the ground, and people had a long way to descend to it. When it was finished, the man gave a feast to his friends, and one of the party, when praising the water, said that a person coming to drink from this dhara would require to bring food with him to give him strength to ascend again! This man then began to worship Phulchoki Devi, who after some time was pleased and gave him a small pebble. He took this home and locked it up in his dhukuti (treasure-room), and was thinking that he would make by its help a dhara as high as the top of his house. One day, however, in his absence, his wife entered the room in which the stone was kept, and thinking it was a useless thing, told the servant to throw it away outside of the city. The husband, on his return, discovered what had happened, hastened to the spot where the pebble had been thrown down, and found that a clear fountain had sprung up there. He then constructed a covered water-course, and made the water run to a spot near his house, where he built the Sun-dhara. The place where the pebble was thrown down is called Nag-khel.²⁷³

4. His son Yoga-narendra Malla succeeded Sri-nivasa. He extended the period of the Kartik dance from twenty-five days to a month. He set up an image of Bhimasena, representing him in a passion, killing Dussasan, instead of with a pacific aspect. An Achar of Jhatapol, with the sanction of the Raja, assigned land for the annual rath-jatra of this Bhimasena.

The Raja built a house, and placed a stone throne in the middle of it, where the astrologers assembled and consulted together to find out an auspicious day for the rath-jatra of Machchhindra-natha. This house was named Mani mandapa.

He gave a copy of the Karanda-Byuha, containing the history of Machchhindra-natha, written in golden letters, to-

²⁷² This dhara appears to have been built before the beginning of the Nepal Sambat, because the inscription on a stone to the right of the dhara has been effaced, which must have been done at the time of the introduction of the new era, when all bonds and similar documents were destroyed.

²⁷³ Outside of Patan, on the road to Godavari.

Dharmaraj Pandit of Onkuti Bihar, who recited this Puran in Manimandapa. The Pandit gave the following benediction to the Raja: "O Raja Yoga-narendra, may the Lok-natha, who had vanquished the wicked and made the people go in the right path, protect thee ! O Raja, the history contained in the book which thou hast given to me, has been recited to the people, and shall be recited again and again. For this meritorious act may happiness attend thee, and mayest thou live long with good health, and reign over the people,"²⁷⁴

He also assigned many guthis to Machchhindra-natha, and lands for the daily worship of Harsiddhi devata. He erected a pillar in front of Degutale, and placed on it his own and his son's statues.²⁷⁵

The Raja of Bhatgaon became jealous of him, and built a temple to the south of the durbar in Patan, with the object of making the king childless. Yoga-narendra was ignorant of the purpose for which the temple was built. His son Siddhi-Narsinha, the heir apparent, died young, and from grief the Raja relinquished the world and went away. He told the minister that as long as the face of his statue remained bright and untarnished, and the bird on its head had not flown away, he would know that the Raja was alive, and should cherish and respect his memory. For this reason a mattress is still every night laid in a room in the front of the durbar, and the window itself kept open.²⁷⁶

5. After him Mahipatindra, or Mahindra Sinha Malla (Raja of Kantipur), became also Raja of Patan. In N.S. 826 Rudramati, a daughter of Raja Yoga-narendra, built a three-storied temple to the south of the pillar supporting her father's statue, and placed Hari-sankara in it. On the 11th of Bhadon Badi, N.S. 842 (A.D. 1722)²⁷⁷ Mahindra Malla died. 6. Jaya Yoga-prakasa succeeded him. In N.S. 848 (A.D. 1728) he performed a kotyabuti-yajna. After this Visnu Malla, a grandson (daughter's son) of Yoga-narendra, became Raja of Lalitpur.

7. Sri Sri Vishnu Malla Raja. This Raja built a beautiful durbar south of Bhandar-khal and north of the road taken by the rath-jatra in which he placed a window, having a golden image of Aryava-lokiteswara producing Brahma and other gods

²⁷⁴ This book is still in the possession of the Pandit, and is recited yearly. I have myself seen it.

²⁷⁵ This pillar still stands in the square before the durbar.

²⁷⁶ This is still done, as the face of the statue remains bright.

²⁷⁷ This date does not correspond with that which is given in the account of the kings of Kathmandu.

from his body. This palace he named Lujhyal-obankbath Durbar. In building this darbar, the Raja set an example to his subjects by mounting an elephant one moonlit night and carrying two or three bricks upon it. The people were thus induced to work. Seven layers of bricks used to be laid one day, and the next day four layers were taken off and seven layers again laid. By doing this the structure was made very strong. On the day of roofing the durbar, Jothaju of Thainayako brought to assist in the work a great crowd of people, whom he had assembled to help in roofing the Jotha Bihar, which he had built. For this service he received a dress of honour.

There was a drought and famine at this time, and Vishnu Malla sent Sarbanand Pandit of Mahabuddha to Kwachche-balkumari to perform purascharana and nag-sadhana, after which rain fell.

In order to terrify his enemies, the Raja offered a large bell to Taleju, in front of the Mula Chok, in N.S. 857 (A.D. 1737). He gave birtas to many Brahmans, and adopted them as sons. He offered a silver jalhari to Pashupati-natha. He had no sons, and therefore appointed Rajya-prakasa Malla as his successor, and died shortly afterwards.

8. Rajya-prakasa Malla. This Raja was a pacific man, and worshipped a number of Saligrams. The six Pradhans, taking advantage of his simplicity, deprived him of his eye-sight. He did not long survive this, and after his death the Pradhan of the Dhalachhekachha caste brought (9) the Raja of Bhatgaon, Ranjit Malla, and made him Raja of Patan also. After a year's reign, however, the Pradhans drove him away when he had gone to bathe at Sankha-mula.

10. After this the Pradhans made Jaya-prakasa, the Raja of Kantipur, Raja of Patan also, and he ruled over both cities. At this time Sodhan, Gubahal of Bu-bahal, which is within Gada-bahal, used to visit the temple of Vaishnavi of Yapa Pitha very early in the morning accompanied by twenty or thirty companies. One morning, they saw a Sannyasi Gossain sitting on the body of a man, whom he had sacrificed, and performing anjansadhan. The Sannyasi, seeing these men enter the temple, ran away before he had completed the sadhan. Sodhan occupied his seat, completed the ceremony, and gave the anjan to his companions, who thought its virtue became fascinated and obeyed Sodhan implicitly. They returned home and hired a house in Nak-bihar, where they began to live. Sodhan gave the name of a deity to each of his companions, who assumed the character assigned to him. He told the people

not to go to any temple, but to come to his house, where, he said, every god was to be found. He even sent men to fetch to his house the umbrellas etc. belonging to the gods. The people brought many offerings, and Sodhan and his companions ate and drank freely. Jaya-prakasa heard of this, and sent men to arrest them. Many escaped, but all those who were caught were sacrificed, each to the Pitha-devata whom he had personated.²⁷⁸

Jaya-prakasa ruled for one or two years; but the Pradhans were afraid of him, and one day, when he went to Tekhudobhan to bathe, they expelled him.

1. They then installed as Raja a grandson (daughter's son) of Vishnu Malla, named Viswajit Malla, who reigned for four years. The six Pradhans were soon displeased with him, and in order to get rid of him they accused him of adultery with one of their wives, and killed him at the door of Taleju. His Rani was sitting at a window above the Hapyatal, at the south-west corner, and she cried for help to the people, but no one would give aid. She then uttered a curse against the people of the city to the effect that their voice might fail them in their time of need, and that they might be in terror when their trouble came.

Thus the Raja died, and the Pradhans went to Noakot and brought Dalmardan Sah, whom they made Raja with the permission of Prithwinarayana Sah.

12. Dalmardan Sah reigned four years. Being a Gorkhali, he did everything without consulting the Pradhans, who therefore displeased and expelled him.

13. Then they brought a descendant of Viswajit, named Tej-narsinha Malla, and made him Raja. He reigned for three years. In his time Prithwinarayana came into Nepal, and Tej-narsinha fled to Bhatgaon.

Prithwinarayana knowing the six Pradhans to be traitors, bound and killed them. One only escaped, who went ahead of all the others and could not be seized. The wives of the Pradhans became Satis.

²⁷⁸ *Can this possibly be a reference to some persecution of the Christian colony which existed at this time at Patan? It is very strange that there is no mention of these Christians in this history; and still more so, that none of the people of Patan know anything about them, or have any traditions connected with them. One of the priests died, and was buried somewhere at Patan, and the others were expelled from the country by Prithwinarayan; but nothing is known of this by any one at Patan, though it took place barely a hundred years ago. Their descendants now live at Bettiah.*

CHAPTER VIII

PROGRESS OF THE GORKHA INVASION

The Gorkhalis fought for six months with the people of Dhulkhel. After this Prithwinarayana Sah built a fort²⁷⁹ on the top of the mountain south of Chaukot, and collected a large number of troops.²⁸⁰ On consulting with his followers, he was told by the kajis that small villages were easily taken, as the people fled when they heard the shouts of the assailants, but that this village, Chaukot, would require some military skill to take it. After this consultation the troops blockaded Chaukot.²⁸¹ Some of the people fled to Pynthana by the way Basdol, and others to these places. Namsinha Rai went to Mahindra Sinha Rai²⁸¹ and said, "We are unable to cope with the Gorkhalis, with the help of only fifty houses. The rest of the people have fled, and I am come to tell you. Do not delay, but fly soon." Mahindra Sinha reproached him and charged him with cowardice, saying, "Do not stay for me, but escape with your lives. As for myself, I will repulse the whole force of the Gorkhalis, and having earned great renown, will enjoy my possessions in happiness. If I do not succeed, I shall leave my body on the field of battle, and earn an abode in heaven, by the merit of which my sons and grandsons will obtain happiness." He then called together his faithful followers, who were desirous of securing happiness in the next world, and encouraged them.

On the 6th of Jeth Badi a severe battle was fought, which lasted from evening till 12 gharis of the night. The Gorkhalis, having lost 181 men, retreated. The battle was renewed daily for fifteen days, without the Gorkhalis making any impression. Prithwinarayana and his kajis were much disheartened, and seeing that a small village made such determined resistance wondered what was to be expected from large towns. On the 6th of Jeth Sudi a hardly contested battle was fought, which lasted till 14 gharis of the night. At this time a sipahi, getting behind Mahindra Sinha, killed him with the khoda and

²⁷⁹ *There are the remains of such small garhis or forts on all the low ridges round the valley. They consist of circular ditches and mounds, and could hardly have held more than forty or fifty men.*

²⁸⁰ *Chaukot and Dhulkhel lie east of Bhatgaon.*

²⁸¹ *It does not appear who these were; probably district officials.*

a lance, and wounded Narsinha in the left shoulder with a khukri, so that he fell senseless to the ground. Seeing this, the Chaukotiyas fled, and the village was set on fire. In this battle the Gorkhalis lost 201 men, which, with the 181 killed on the former day, gives a total of 382 men killed.

Namsinha Rai, having recovered from his swoon, and seeing no Gorkhalis near, raised himself, and binding up his wound with his waist cloth fled to Pyuthana, through Basdol. He saw Mahindra Sinha Rai lying on the ground lifeless, being pierced from behind by a khoda and a lance, but he had no time to wait longer.

The next morning Sri Prithwinarayana Sah inspected the field of battle, and seeing Mahindra Sinha Rai's lifeless body pierced with wounds, he praised his bravery, and sent for his family, that they, being the relatives of so brave a man, might have proper protection. They were brought and fled morning and evening from the royal kitchen. After this, having with ease taken five villages, viz., Panavati, Banepa, Nala, Khadpu, and Sanga, Prithwinarayana returned to Noakot.

After eight months, Prithwinarayana came to attack Bhatgaon, where he had previously gained over the Satbahlyas²²² by promising to leave to them the throne and revenue, and to content himself with a nominal sovereignty over the country. According to previous arrangements, therefore, the troops commanded by the Satbahlyas fired blank cartridges on the enemy, admitted them within the fortified walls with little opposition, and secretly sent them ammunition. Thus Bhatgaon was taken. The Gorkhalis entered the town, but met great resistance at the durbar, which they surrounded. After some fighting, the golden door of the Mula Chok was broken open, and the Gorkhali troops entered the durbar. Jaya-prakasa Malla fought for three or four gharis, but he was disabled by receiving a bullet in his foot. Every one then yielded. The Bhotiya sipahis, having been suspected, had been shut up in building, and on their clamouring to be let out to fight, Ranjit Malla set the place on fire.

Prithwinarayana Sah now entered the durbar, and found the Rajas of the three towns sitting together, whereat he and his companions began to laugh. Jayaprakasa was offended at this, and said, "O Gorkhalis, this has come to pass through the treachery of our servants, or else you would have had no cause for mirth." The Gorkhals then became silent. Some conversation took place between Prithwinarayana and Jaya-prakasa, in which the latter praised the former, but cautioned him against

²²² *Seven illegitimate sons of Ranjit Malla.*

his own officials, who he said were faithless and not to be trusted. Prithwinarayana then paid his respects to Ranjit Malla, and respectfully asked him to continue to rule as he had hitherto done, although he (Prithwinarayana) had conquered the country. Ranjit Malla replied that Prithwinarayana had obtained the sovereignty by the favour of God, and that all that he now asked for was to be sent to Banaras. Prithwinarayana entreated him to remain; but the recollection of the treachery of the Satbahalyas was fresh in his memory, and he would not consent. Prithwinarayana then gave him leave to go, and also provided for his expenses on the road.

When Ranjit Malla reached the top of the Chandragiri pass, he took a last view of Nepal, and with tears in his eyes exclaimed, "The Satbahalyas have killed my son Bir-Narsinha, and have caused me this sorrow." He then cursed them. "May they look like Chandals, and live in beggary. May their offspring perish. May their birtas be taken from them; and may no respectable person ever associate with them. May they be reduced to selling windows, houses, clay, and tiles." There are several songs on the subject composed by him. He then bade farewell to Tulja (Turja or Tuleja), Pashupati, and Guhjeswari, and went to seek an asylum with Bisweswara-natha and Ganga.

Prithwinarayana Sah then caused the members of the Satbahalya families to be brought bound before him; and reflecting that they had been traitors to their father, for the sake of obtaining the gaddi, and that they could not be expected to be faithful to others, he caused the noses of some of them to be cut off, and confiscated the whole of their property.

Prithwinarayana Sah then asked Jayaprakasa Malla what he intended to do. He replied that, by the favour of God, he had ruled the country for a long time, enjoyed royalty, and built many monuments; that now he had nothing to desire but that he might be conveyed to Arya Ghat at Pashupati, where he would obtain Salvation (i.e. die).

Prithwinarayana was touched by this speech, and consented to his being taken to Pashupati. He moreover gave orders to supply Jaya Prakasa with anything which he might desire to give away in charity; and for this purpose a sawar was sent to ask what he wanted to give away. Jaya Prakasa said that he wanted nothing but an umbrella and a pair of shoes. The sawar returned and gave the message to the Gorkhali Raja, who was at once plunged into grief, and remained silent a long time. The request was repeated by the sawar, and the courtiers expressed

surprise at the hesitation shown by the Maharaja in granting such trifles, when he had promised him anything he wanted to give away in charity. Prithwinarayana said that they did not understand the meaning of the request, which was that Jaya Prakasa wanted to be born again as his son, and thus to enjoy the kingdom again, which he was very loath to grant.²⁸² However, as he had already promised to give him anything he wanted, the Raja mounted his horse, went to the place where Jaya Prakasa was, and, presenting to him an umbrella and a pair of shoes, said: "I give you what you want, to be enjoyed by you, not, however, during any lifetime, but in that of my grandson." Jaya Prakasa consented, and took the gift. He then said that the person who should offer a silver jalhari to Pashupati-natha would be himself returned to the earth. After saying this he died, and was absorbed into the southern or Aghor face of Pashupati-natha.

Tej-narsinha, the Raja of Lalitpur, thought that all this evil was brought about by Ranjit Malla, and that there was no use in speaking to any one. He therefore sat engaged in the worship of God, and would not speak. For this reason he was sent to Lakshmipur, to be kept in confinement; and there he died.

²⁸² *The shoes the earth, and the umbrella the crown.*

CHAPTER IX

THE GORKHA DYNASTY IN NEPAL

I. After this Raja Prithwinarayana returned from Bhatgaon to Kantipur, and began to rule over the three towns. He built a large dharmasala, and named it Basantpur. He granted the right of near approach to the royal person to Putwars, in N.S. 890 (A.D. 1770), in consideration of the services they had rendered in the attack upon Kirtipur. To the Kasais also he assigned lands, and appointed them to perform menial services in the temple of Guhjeswari. Because Surpratap Sah (his brother) had lost one of his eyes in the war with the people of Kirtipur, Prithwi-narayana ordered the nose of every male in that town, above twelve years of age, to be cut off. These noses weighed seventeen dharmis (about 80 lbs), and the people thus mutilated were 865 of those who had fought valiantly and kept the Gorkhalis out of the town.

In this reign one Ramkrishna Kavar, with the permission of the Raja, made a road from Guhjeswari to Pashupati, and paved it with stone. The raja built a bridge across the Rudramati, where the main road crossed it.

The Raja sent Kali Kahar Sinha to subdue the whole country lying between Bijayapur on the east, the sapta-Gandaki on the west, Kiron and Kuti on the north, and Makwanpur and the Taryani (Terai) on the south.

Prithwinarayana reigned seven years, and died on the Sankranti day. N.S. 895 (A.D. 1775), at Mohan Tirtha on the Gandaki.

2. His son Sinha Pratap Sah reigned three years. This Raja, regarding Guhjeswari as the mistress of Nepal, vowed to sacrifice to her a lakh and 25,000 animals. He caused the Linga of Noakot to be brought to the durbar, and assigned a guthi to maintain the Ling-dhali-jatra (known now as the Indra-jatra). He performed all the ceremonies in the worship of Turja Devi, assisted by Achars, and died in N.S. 898 (A.D. 1778).

3. His son Ran Bahadur Sah reigned 19 years. He was a powerful monarch. Suspecting the Achars of having caused the premature death of his father by *prayer* (i.e., repeating mantras), he caused many of them to be put to death near the Indrani Pitha. He also, for some reason, caused the Mantri-nayak (prime

minister) Bansraj Pande to be cut down in the Durbar. He made a silver Jalhari and offered it to Pashupati-natha. ²⁸⁴

In the west he conquered Lamjung and Tanahu, and the country of the Chaubisi Rajas. His rule extended as far as the Ganga. The British trembled in the south. He sent Sarup Kaji, who conquered the whole of the Kirati country, and extended his conquests as far as Sumbeswara in the east. Having learned the particulars of the northern country from Syamarpa Lama, whom he had sent for, he despatched troops to Sikharjun, who plundered Digarcha, and did not respect the Chinese authority. The Chinese Emperor, being unable to brook this insult, sent a large army, under the command of Kaji Dhurin and minister Thumtham. This army reached Dhegun, ²⁸⁵ when the Raja employed one Lakhya Banda of Bhinkshe Bahal to perform purascharan, while Mantri-nayak Damodar Pande cut the Chinese army to pieces and obtained great glory. ²⁸⁶ Afterwards the Chinese Emperor, thinking it better to live in friendship with the Gorkhalis, made peace with them.

Bahadur Sah (the uncle of the king), being ill-advised, measured the whole land, and on account of this sin of ascertaining the limits of the earth, he was put into prison, and died there.

This Raja used to give 1000 cows in charity on great days. He caused meritorious acts (dharma) to be repeatedly performed, and fed Brahmans and Fakirs in Pachli-khel, ²⁸⁷ and every Saturday he caused curds and *chiura* to be distributed at Pashupati-natha.

He impressed all the people in the country, and built the temple of Jagan-natha on the Tudi-khel, which had no equal; but it was not completed. He repaired the Kavacha (coat) of Pashupati-natha. He appointed Gujarati music to be performed at the temples of Guhjeswari, Bajra Jogini, Changu Narayana, Dakshin Kali, Taleju, Degutale, and Lomdi, and assigned guthis for the maintenance of mahapuja and sadabart (daily alms-giving of food &c., to the poor). He gave many other guthis, and

²⁸⁴ Thus showing that Jaya Prakasa had returned to the world, as predicted by himself.

²⁸⁵ A hill north of Noakot.

²⁸⁶ The Nepalese were utterly defeated, and had to conclude an ignominious treaty of peace at Noakot. This was the time when Colonel Kirkpatrick was sent by the British to intercede with the Chinese, but arrived after the treaty had been concluded.

²⁸⁷ Near Panchalinga Bhairava, close to the junction of the Bagmati and Vishnumati.

obtained praise. He put a great bull and a large image of Bhairava in front of the Darbar. The images of the Matrika Joginis were there before.

Some time after this the Raja made the daughter of a Mista his Rani, ²⁹⁸ and a son was born, who was ascertained to possess illustrious qualities, and was named Girban-juddha Vikram Sah. The Raja abdicated in his favour, and, assuming the name Nirgunananda Swami, went to live in Deva-patan, where he laid out three sorts of gardens and dedicated them to Pashupati-natha. Thirty-two houses were demolished to make room for the gardens, but compensation was given for them. He used to see bulls fight. The monkeys were very troublesome, and many were put to death. Vultures and cats also shared their fate, as they were ill omens. ²⁹⁹

This Swami Raja was very just, and a great proficient in music. After residing for three months at Deva-patan he went to live at Lalitpur. He sent his son Girban-juddha to Noakot, quarrelled with his nobles and officers, made excrement be used as incense for Taleju and other deities, whose images he caused to be destroyed, and put Baide to death. ³⁰⁰ Sri Taleju he caused to be sent to Karbir Smanan, to be burned like a dead body, after making the Aajars weep as for a dead person, and causing Kasaï and Kahal music to be performed.

He then assembled his subjects and enlisted them as sipahis, and quarrelled with his son. There was fear in the three cities; but at this time, in order to purify himself from sin, and through fear of Damodar Kaji, he went to Varanasi (Banaras). ³⁰¹

During his absence the Mahila (second) Maharani ruled the country. She built the three-storied temple of Nandikeswara and a dharmasala; constructed a tank, and assigned lands to keep up a sadavart and the daily worship of Siva. She offered beautiful bells to Gorakh-natha and other deities. At this time Kaji Kirtiman made a general pajni ³⁰² of chantaras (relatives of

²⁹⁸ This was a Brahmani widow from Tirhut. Independently of her being a widow, the marriage was illegal, as being between a Rajput and a Brahmani. Hence the allusion to incest hereafter.

²⁹⁹ I know a large house, a part of Thapathali, which is not used as a dwelling-house, because a vulture once perched on the roof!

³⁰⁰ All this was because, on the occasion of the illness of his favourite Rani, he had performed pujas, &c., to these deities without avail.

³⁰¹ In reality he was forced to abdicate by the nobles.

³⁰² Annual muster, when all officials in the country may be turned out or confirmed for another year.

the royal family, kajis, sardars, ministers, grooms, grass-cutters and pauwalis; and in consequence some ill-disposed persons killed the Kaji in the durbar. The Rani caused these persons to be put to death.

The Swami Raja, after a residence of for years at Banaras, returned to Nepal, and put to death Damodar Kaji and others of his enemies. He made new laws and issued many orders, stopped the main roads, confiscated all the birta lands of the Brahmans in the country, raised money by reassessing the lands, and from fear of small-pox ordered all the children to be taken out of the city. He conquered the country of Sansar Chand of Kangra. The distressed Brahmans, especially the Bhaimalyas, came before the Raja, and clamoured for redress. They recited the following slok: "Oh Maharaj, poison is not so deadly as the spoiling of the Brahman; for poison kills one only, but the spoiling of the Brahman kills sons and grandsons."

The Raja, however, paid no attention to them. He was the first Raja, who brought gold ashrasis into currency. His rule extended to Kangra and Garhwal, but bad ministers curtailed his kingdom in the west.

An ill omen happened at this time. A large jackal entered the city, passed through the bazar, and left the city by the northern gate. This happened on the night of Saturday, the 7th of Baisakh Sudi, N.S. 917. (A.D. 1807), ²⁹³ and was the consequence of the resumption of Brahmans' lands, the stoppage of the main roads, ill usage of children, the desecration of many deities, and incest. The brother of the Raja killed him with a sword, through fear that he himself might be killed.

4. His son Girban-juddha Vikram Sah reigned 20 years. This Raja was of a very benevolent, pacific temper, and a worshipper of Vishnu. He caused all the expelled children to be brought back to their homes. He was a great respecter of Brahmans and of the Shastras. Having had explained to him the meaning of the Himavat Khanda, ²⁹⁴ he fasted the whole day and night of Siva-ratri, and dedicated the whole of Deva-patan to Pashupati-natha on the 14th of Phagun Badi, Vik. S. 1670 (A.D. 1818).

This Raja appointed Bhimasena Thapa to be prime minister and protector of the whole country. He built the bridge near Tankeswara, and a ghat, and made a golden dhara. He also built a bridge over the Bagmati, near the Kalmochani Tirtha, and

²⁹³ The MS. has 927.

²⁹⁴ A part of the Skanda Purana, describing the holy places of Nepal.

placed a lion on a pedestal. He conferred the title of General on Bhima-sena. He made good roads through every tola in the city. He built the great kot in Maja-deval, and named it Kampu, in which to assemble the troops and keep their muskets.

In this reign an insane Brahman came in the shape of Kalanki, ²⁹⁵ and sacrificed a Kusalya (a person of low caste), a horse, and a Brahmani, to Guhjeswari.

The Raja offered a silver image of Pashupati-natha, and placed it at the western door of the temple on the silver-plated floor.

On the 10th of Jeth Sudi, N.S. 930 (A.D. 1810), ²⁹⁶ a violent earthquake occurred, and many houses fell down. The great temples, such as Pashupati and Taleju, escaped injury. In Bhatgaon numerous lives were lost.

He²⁹⁷ built a powder magazine on Thambabil-khel, and brought into currency dhyak or double pice. In his reign a war broke out with the British in the Taryani (Terai), but depriving them of wisdom, the Raja saved his country. Then calling the British gentlemen, he made peace with them, and allowed them to live near Thambabil. ²⁹⁷ At this time dogs used to bring human flesh into the city, and as much trouble was caused by this, a great many of them were destroyed. ²⁹⁸ The Sitala Devi (smallpox), having been insulted for twelve years, at last became furious, and entered Nepal. Innumerable children died, and their dead bodies were not burned but buried, near the Bagmati. The effluvia from the dead bodies spread abroad, the water was poisoned, and vultures and wild beasts, which fed on the corpses, died in numbers. All the Nandis (stone images of bulls) having been brought out, a plentiful rain fell and washed away the corpses. The Raja being of a pacific nature, Sitala entered the durbar, and he died of smallpox at Arya Ghat, on the 1st of Aghan Sudi, N.S. 938 (A.D. 1816). ²⁹⁹ At this date Sitala first appeared in Nepal.

²⁹⁵ or Kalki, the incarnation of Vishnu which is to appear at the end of the Kali Yuga.

²⁹⁶ Altered into 928 (A.D. 1808).

²⁹⁷ Such is the native account of what we call the Nepal war, which ended in their total defeat at Makwanpur, and the loss of a great part of their possessions below the hills. War was declared on the 1st Nov., 1814, and peace concluded on the 5th March 1816.

²⁹⁸ In times of plague the bodies of the poor, instead of being burned, are merely singed with fire and thrown into the beds of the rivers, where dogs and vultures may be seen devouring them.

²⁹⁹ Read A.D. 1816. By this calculation he reigned 19 years.

5. His son Rajendra Vikram Sah. This Raja repaired the umbrella of Pashupati-natha. The principal timber in wayambhu having become rotten, a Lama was summoned from Lhasa, and it was replaced by a new *sal* beam. In this reign, in Vik. S. 1877 (A.D. 1820), General Bhimsena offered gold and silver doors to the southern side of the temple of Pashupati-natha. Afterwards, with the permission of the Raja, he made silver doors for the temple, placing four in the inner apartment and one in each of the four outer side.

In this reign one month of the year was lost,³⁰⁰ and Dasain was celebrated in Kartik instead of Kuar, Vik. S. 1879 (A.D. 1822). To insure the salvation of the Ranis of the Swami Maharaj, he built temples near Kalmochan Tirtha,³⁰¹ naming them Tripureswara and Purneswara. Near the temples he constructed ghats on the Bagmati, and erected an image of Hanuman. He built a cantonment for the troops at Malthali.

In this reign a thief stole the ornaments of Jaya Bageswari, but after two years he was found out. He restored some of the ornaments, and was made to pay the price of the others, which he had sold and expended. With the money a new Bhandar-sala (store-house) was built.

In N S. 944, and Vik. S. 1880 (A.D. 1823-4), through the influence of Saturn and other planets, which secretly came together in one sign of the zodiac, Mahamai appeared in Nepal, and numerous persons died from the effects of her evil eye. Through the influence of the seven planets, a disease called Bisuchi (cholera) appeared in the east, as far away as Dhaka and Budhi-Ganga, and then at a place in the east called Bisankhu. Many lives were lost. By the 1st of Magh it spread over the whole of Nepal, and extended as far as the Kali Gandaki; but after two months it disappeared. In the same year seventeen shocks of earthquake were felt in one day and night. The Raja performed a santi (ceremony of purification). When the Raja first visited Gubjeswari and Pashupati-natha, he made an offering of one rupee daily to each, and this custom is continued to the present time. It was not the custom before this. In this reign Mahabaruni (a conjunction of certain planets at a

³⁰⁰ *The astrologers sometimes increase or decrease the number of months in the year so as to keep the lunar months, by which the time of the festivals is fixed, at the same periods. Otherwise the months and festivals would fall at various times of the year, as is the case in the Mohammedan calendar.*

³⁰¹ *On the bank of the Bagmati between Kathmandu and Thapathali, where Sir Jung Bahadur has just built a new temple.*

certain time) took place, and many meritorious acts were performed. General Bhimasena placed a Narbada Siva on the Tudi-khel, and named it Bhima-bhakeswara. The General made golden dharas, tanks, and gardens. Colonel Mathabar Sinha also built many edifices and Colonel Ranbir Sinha constructed a sala, and established a sadabart. The Raja offered a golden lion on a pedestal to Gubjeswari. He also caused the Mohan Chok Durbar to be repainted. He offered an umbrella to each face of Pashupati-natha. He decided that Brahmans of all tribes should be exempt from impressment for labour.

On the 11th of Pus Sudi, N.S. 949 (A.D. 1829), he collected a lakh and 25,000 oranges from all the gardens, and offered them to Pashupati-natha. The whole temple was filled with them, only the head of Pashupati-natha being above them. He made frequent offerings of mangoes and amratak fruit (guavas) to Gubjeswari and Pashupati-natha, being such a wise king.

Again a month was lost in this reign, the year being of eleven months only, and a great many people, as well as beasts, birds, and fishes, died in consequence. On the 5th of Baisakh Badi, Vik. S. 1887 (A.D. 1830), the powder-magazine at Noakot was struck by lightning, and 62 men were killed. In the same year, on the 14th of Asarh Badi, about 10 p.m., the Thambahil was struck by lightning and exploded, and 18 men were killed.

On the 9th of Chait Badi, Vik. S. 1888 (A.D. 1831), the senior Maharani died. Except the Brahmans, all castes shaved their head and beards, as a sign of mourning. The Brahmans were only four days in mourning, but all officers and other subjects had to observe the full period of mourning (i.e. a whole year). Riding on horseback, military music, travelling in dolis or palankins, were all stopped, except in the case of marriages. A bride and bridegroom were allowed to wear red clothes till the ceremonies were finished.

The Raja was now in his 18th year, and the Sambat was also 58, whence cholera broke out in the country;³⁰ but he caused purascharan to be performed at Bachhaleswari by Brahmans, and the disease disappeared. On the day that this Devi's jatra was to take place, the Rani of the Swami Maharaj died, but the jatra was celebrated. No other jatra was allowed to take place.

At about 10 or 11 a.m. on the 4th of Aghan Sudi, Vik. S. 1889 (A.D. 1832), the Maharaj mounted a female elephant, named Kunjkali and Bhimasena Thapa was seated behind him

³⁰ Any year in which 8 occurs is considered unlucky.

on the same elephant. When they reached Bhuneswara, a male elephant, named Lalbahadur, chased them. General Bhimasena fell off at the entrance of the bridge over the Bagmati, and the Raja fell into the river, but no serious injury was received.

In Vik. S. 1890 (A.D. 1833), on the 12th of the of the second Bhadon Sudi (being a leap year there were two Bhadons), a shock of earthquake was felt towards evening, and another at 12 gharis of the night. Four shocks were felt in all, and the fourth was so violent that many buildings and temples fell down in Kathmadon, Patan, Bhatgaon, and the villages.

In Patan the number of buildings damaged was 824.³⁰³ Of these there were : Houses completely destroyed—218. Roofs damaged—94. Kausis (Open platforms on the roof with a parapet) damaged—22. Partly destroyed : Houses—117. Walls—374. Temples—17. Patis—14. Two people were injured, of whom one died, and the other was only wounded.

In Kathmadon 648 buildings were namaged. Of these there were : Totally destroyed : Houses—365. Roofs—10. Two-storied patis—8. One storied patis—5. Doors injured—2. Minarets (dhareras)—2; one of which was thrown down, and the other only injured. The great temple of Jagan-natha, on the Tudi-khel, also fell down, and 22 persons were buried under the ruins and died, and 30 more were injured. The parapet-walls of the bridge over the Bagmati were damaged to the extent of 20 hats (cubits). The top of the Tripureswara temple also fell down.

In Bhatgaon 2747 buildings were damaged. Of these there were : Walls injured—311. Roofs—204. Half-destroyed—971. Kausis injured—174. Houses totally destroyed—1186.

Out of 16,456 inmates of 270 houses, 177 were killed, and 252 injured.³⁰⁴ In Sankhu 236 houses were destroyed, and 21 temples and Patif, 18 people were killed, and 10 injured. In Banepa 269 houses were damaged ; and in Sanagaon 33 houses were injured, and 2 people hurt. The temples of Pashupati, Gnhjeswari, and Taleju, received no injury. Such a catastrophe had once before occurred in the reign of Shyama Sinha. The present Raja, being wise, offered a golded crown to Panchalinga Bhairava. In this reign, on the 6th of Asarh Badi, Vik. S. 1891 (A.D. 1834), the powder-magazine at Themí was struck by lightning and exploded. On the 5th of Asarh Sudi,

³⁰³ *There are errors in several of these numbers.*

³⁰⁴ *This gives about 60 inmates to each house ; but a Nepalese house is a large range of buildings round a central square, and the population is very dense, there being a family in every room or two.*

in the same year, a shock of earthquake was felt at night. Several shocks were felt from the 1st to 2nd, of Kartik Badi in the same year. Much rain also fell, which commenced and ended with earthquakes. The Bagmati overflowed its banks, and washed away 200 stacks of rice. The eastern parapet of the bridge over the Bagmati fell, and the images of Ganesh at the Bhairava Ghat was washed away. The water rose to the wall of the enclosure of Lakshmeswara Mahadeva.

In this year the Raja made the elephants Haddad-prasad and Hiragaj fight. They fought in the bed of the Bagmati for a whole day and night. The mahuts of both elephants received great rewards in dresses of honour, ornaments and money. Tiger and elephant fights were also exhibited.

In this reign, in Vik. S. 1893 (A.D. 1836), a woman in Patan gave birth to two children joined to each other. People went to see them, and made offerings of money and rice.

In Vik. S. 1894 (A.D. 1837), in the month of Sawan, the minister (Bhimsena) was imprisoned by the troops by order of the Raja, at the instigation of the sons of the former wicked minister, and his whole property was confiscated. The former minister's sons also abused him. This was unendurable by the high-minded minister, who thus received ingratitude for the faithful direction of the affairs of state, through the machinations of those who, as he said, were fed on the leavings of his table. He therefore cut his own throat and died.³⁰⁵ This Bhimasena is said to be the same who, in former birth, appeared as Bhima Malla, a minister of the Newar Rajas.³⁰⁶

The Rani of this Raja made a copper roof for the temple of Pashupati-natha in Vik. S. 1895 (A.D. 1838). In Vik. S. 1891 (A.D. 1834), Suba Kulachand Jha made silver doors in three sides of the temple of Pashupati. Hiralal Jha, the son of this Suba, made golden roofs for the temples of Gnateswari, Ichangu Narayana and Akasbani or Bhatbhatyani.

In this reign the people of the city paved the roads and streets.³⁰⁷

³⁰⁵ This suicide (or murder) really took place on the 29th of July, 1839.

³⁰⁶ Similarly, the present prime minister, Sir Jung Bahadur, is believed to be an incarnation of the king Ran Bahadur Shah.

³⁰⁷ This monarch, Rajendra Vikram Shah, who was deposed in 1847, is still alive (1877).

CHAPTER X

SPECIAL HISTORY OF THE GORKHALI DYNASTY

Obeisance to Guru Ganesa and to Kul-devata.

Formerly Suryabansi and Chandrabansi Rajas (i.e., kings of the solar and lunar dynasties) ruled over the people, until their kingdoms were taken from them by the Yavanas (Musalmans), and they were deposed.

Sri Vikramaditya and Salivahana were two powerful kings of the solar dynasty, and they sought out the rajas of the two dynasties and allotted to them kingdoms, according to their abilities, wisdom and power, and placed them on the thrones, giving them tika (i.e. the mark on the forehead). They installed in this way eight hundred rajas.

Among these was one Rishi-raj Rana-ji, of the lunar dynasty, who was made the raja of Chitaur-garh,³⁰⁸ and received the title of Bhattarak. Salivahana died shortly after the installation of Rishi-raj Bhattarak, and his territories were overrun by Maunas and Yavans, who established their rule and enforced their orders. Their rule, however, did not extend to Chitaur-garh, the Rajas of which preserved their independence for thirteen generations. The names of the independent rajas of Chitaurgarh were : 1. Rishi-raj Bhattarak. 2. Siva Bhattarak. 3. Srimad Bhattarak. 4. Sri Tila Bhattarak. 5. Syama Bhattarak. 6. Govardhana Bhattarak. 7. Hari Bhattarak. 8. Nidhi Bhattarak. 9. Bhaskara Bhattarak. 10. Nila Bhattarak. 11. Abhaya Bhattarak. 12. Nagjal Bhattarak. 13. Deva-sarma Bhattarak.

Deva-sarma Bhattarak had a son named Ayutabam Rana-ji, who had not yet ascended the throne when the Yavanas subjugated Deva-sarma's country, and quitted it after they had established their authority over him. Ayutabam, disgusted at the loss of his independence, gave up the name of Bhattarak, and retained only his original caste-surname of Rana-ji.

The rajas who retained the title of Rana-ji were : 14. Ayutabam Rana-ji. 15. Barabubam Rana-ji. 16. Kanakbam Rana-ji. 17. Yasobam Rana-ji.

The son of the last, named Ayudumbar Rana-ji, pleased the Emperor by his address and skill in sword exercise, and had the

³⁰⁸ In Rajputana, in the Mewar district, near Tonk.

title of Rava (Rao) conferred on him. The rajas who held the title of Rava, in addition to their caste-surname of Rana-ji, were : 18. Audumbar Rana-ji Rava. 19. Bhattarak Rana-ji Rava. 20. Bir Vikramajit Rana-ji Rava. 21. Jilla Rana-ji Rava. 22. Ajila Rana-ji Rava. 23. Atal Rana-ji Rava. 24. Tutha Rana-ji Rava. 25. Bimiki Rana-ji Rava. 26. Hari Rana-ji Rava. 27. Brabma Rana-ji Rava. 28. Bakhan Rana-ji Rava. 29. Manoratha Rana-ji Rava. 30. Jaya Rana-ji Rava. 31. Jagatra Rana-ji Rava. 32. Bhoj Rana-ji Rava. 33. Bhupati Rana-ji Rava.

This Raja had three sons : 34. Udayabam Rana-ji Rava. 35. Fatte Sinha Rana-ji Rava. 36. Manmath Rana-ji Rava.

Fatte Sinha had a daughter named Sadal, who was unrivalled in beauty. The Emperor Akbar (*sic*) having heard of this called the Rana-ji, and asked him to give her to him, saying that, as she was the most beautiful lady in the whole kingdom, she ought to be given to him, because everything excellent in the country was the property of the Emperor. The Rana-ji told him that he would consult his relatives, and returned to Chitaur. He then made this known to his brothers, sons and nephews, and spoke thus: "Every one is great in his own caste. Intermarriage is only honourable in one's own caste. If an enemy attack the Emperor—we are Rajputs, and we are ready to sacrifice our lives in his defence. If he want wealth—whatever belongs to us, belongs to the Emperor. But we will not put a stain on our caste by giving our daughter to him."

An answer to this effect was sent to the Emperor, who, being enraged, attacked Chitaur, and a bloody battle was fought. Bhupati Rava, Fatte Sinha, and a great many Rajputs were killed, and thirteen hundred Ranis immolated themselves as satis. The daughter of Fatte Sinha killed herself by leaping into a pan of boiling oil.

The survivors, under Udayabam Rana-ji Rava, founded Udayapur and settled there ; and Manmath Rana-ji Rava went to Ujjain. He had two sons, Brahmanika Rana-ji Rava and 25. Bhupal Rana-ji Rava. These two brothers being on bad terms with each other, separated, the elder remaining there, and the younger going to the northern hills.

The latter arrived at Ridi. When setting out from Ujjain, he took with him his Ishta-devata (patron deity), who told him to halt and not to go beyond the place where he put him (the devata) upon the ground. In Saka 1417 (A.D. 1495) he set out from Ridi and reached Sargha, where, being much fatigued, he put the devata on the ground, and the devata remained there. Bhupal Rana-ji stayed there for a short time, but, finding that,

without some settled mode of life, it was difficult for him to live there, he went to Khilum, a place in Bhirkot, and brought its waste land into cultivation. In that place two sons were born to him, Khancha and Micha. Their bratabandha (taking the brahmanical thread) was performed there, and daughters of Raghubansi Rajputs were brought from the plains for them to marry.

The elder with his rani went to Dhor, conquered Mangrat, and reigned over Garhon, Sathun, Bhirkot and Dhor.

The younger, Micha Khan, went to Nuwakot³⁰⁹ with his rain and ruled over it.

The rajas who ruled over Nuwakot were: 36 Micha Khan. 37. Jayan Khan. 38. Surya Khan. 39. Micha Khan. 40. Bichitra Khan. 41. Jagdeva Khan.

Kulmandan, the son of Jagdeva Khan, obtained the sovereignty over Kaski. He pleased the Emperor in something, and received from him the title of Sah. He had seven sons. The eldest succeeded him in the government of Kaski. The second, Kalu Sah, was asked for from his father Kulmandan Sah by the people of Dura Danda in Lamjung, and was made their king.

The Sekhant tribe of the people of Lamjung one day took him to the forest to hunt, and stationed him on a high detached rock. They then dispersed themselves in the wood, and under pretence of shooting at deer, they killed him with poisoned arrows.

For sometime after this Lamjung remained without a raja but at last the people, unable to manage without one, again went to ask Kulmandan Sah for another son to become their raja. He however, replied that he had no cheap son to give to them, to be shot like a deer, by the wicked Lamjungyas. Upon this they swore with joined hands that the deed was not committed by them, but by the people of the Sekhant tribe, who ate cows' flesh, and were not to be trusted. They said they had been deceived by the Sekhants, and repeated their petition, declaring that they would never be able to manage their affairs without a raja; and they swore to be faithful.

Kulmandan Sah told them that he had still six sons; and that, setting aside the eldest, he would make the others sleep on one mattress, and then they might, without his selection, take the one whom Maheswari gave to them. The Raja then made them swear, though he knew they did not fear sin, that, if they

³⁰⁹ Not the Nuwakot near Kathmandu, but another far to the west.

again played the traitors, they would incur the sin of murdering a crore (ten millions) of Brahmans. According to their instructions, they went with a light into the room where the five sons were sleeping. They saw that the heads of the four elder were just in the places where they had first laid them, but the head of the youngest had moved upwards a long way. They thought therefore that he whose head had moved upwards in his sleep, must be a very fortunate man, and they selected him, and made him their Raja. His name was Yasobam Sah.

42. Kulmandan Sah, raja of Kaski. 43. Yasobam Sah, raja of Lamjung. Yasobam Sah had two sons. The elder, Narhari Sah, ruled over Lamjung. The younger, Drabya Sah, went to Gorkha and gained over the subjects of that town, the raja of which was of a Khadka tribe of the Khas race.

On Wednesday the 8th of Bhadon Badi, Saka 1481 (A.D. 1559), Rohini Nakshatra (i.e., the moon being in the Rohini mansion), being an auspicious day, Drabya Sah, aided by Bhagirath Panth, Ganesa Pande, Gangaram Rana, Busal Arjyal, Khanal Bohra, and Murli Khawas of Gorkha, concealed himself in a hut. When Ganesa Pande, had collected all the people of Gorkha who wore the brahmanical thread, such as the Thapas, Bueals, Ranas, and Maski Ranas of the Magar tribe, they went by the Dahya Gauda route and attacked the Durdar. Drabya Sah killed the Khadka Raja with his own hand, with a sword, during the battle that ensued. At the same auspicious moment Drabya Sah took his seat on the gaddi, amidst the clash of music.

44. Sri Drabya Sah, Saka, 1481 (A.D. 1559), reigned 11 years. 45. Sri Purandar Sah, Saka, 1492, reigned 35 years. 46. Sri Chhatra Sah, Saka, 1527, reigned 7 months. 47. Sri Rama Sah, Saka, 1628, reigned 27 years.

Chhatra Sah having no issue, his brother Rama Sah succeeded him. Chhatra Sah reigned only seven months.

Rama Sah introduced the measures, manu, pathi, and muri, and the use of scales and weights. He also made laws for debtors and creditors, fixing the rate of interest at ten per cent for money, and one-fourth of the quantity of grain. If the debtor was unable to pay within ten years, the creditor after that time might take twice the principal in money, and three times the amount in grain, but no more. He made many other laws.

48. Sri Dambar Sah, Saka 1555 (A.D. 1633), reigned 9 years. 49. Sri Krishna Sah, Saka 1564, reigned 11 years. 50. Sri Rudra Sah, Saka 1575, reigned 16 years. 51. Sri Prithwi-pati Sah, Saka 1591, reigned 47 years. His son Bribhadra Sah. 52. His

grandson Narbhupal Sah, Saka 1638, reigned 26 years and 8 months.

Of the senior rani of Prithwi-pati Sah was born Birbhadra Sah, who was the eldest son. He married the daughter of the Raja of Tanhun. She was pregnant, but no one knew of her state when she went away to her father's house, being on bad terms with her mother-in-law. Birbhadra Sah alone knew that she was pregnant. He was unwell, and calling his youngest brother, Chandrarup Sah, said to him: "Great intimacy has existed between us from our boyhood, and I wish to open my bosom to you alone. My disease seems a serious one, and I have no hope of recovery. My rani is pregnant and has gone to her father's house. If anything happens to me by God's pleasure, you will make inquiries as to the result of her pregnancy, and give her your support." His brother replied that he would carry out his desires to the utmost of his power, life, and wealth, and assuring him that nothing would go amiss in his household, comforted him, and told him to think no more of it.

After two or three days Birbhadra Sah died. Chandrarup Sah privately ascertained that the deceased's rani had given birth to Narbhupal Sah in Tanhunu; but he kept it a secret.

In Gorkha, Maharaj Prithwi-pati, being very old, began to consider as to the selection of a successor. He reflected that his eldest son had been taken away by God, and had left no heir. He could not give the gaddi to his second son, Dal Sah, as he was excluded by having only one eye. If he gave it to the third, Udyot Sah, it would appear unjust to put a younger son on the gaddi to the prejudice of an elder claimant. His council was divided in its choice. Some were in favour of the second, and others of the third son, and they could not determine to whom to give the gaddi. Chandrarup Sah now presented himself to the Raja at a private audience, and said that all the sons of a raja could not succeed their father; the rules enjoined by the Vedas, Puranas and Shastras, and the practice heretofore observed, should still be followed. "The counsellors," said he, "are knaves. An heir of the Sahib-ji is in existence."

Prithwi-pati hereupon asked him to explain himself, and he then related all the particulars as to the rani of Birbhadra Sah having been pregnant, and having given birth to Narbhupal Sah. The Raja was glad to hear this, but was still full of doubt. Chandrarup Sah sent a messenger to fetch Narbhupal Sah, but the Raja of Tanhun, thinking that, by means of this child, the sovereignty of Gorkha might fall into his own hands, refused to send him. Chandrarup Sah then bribed the nurse and attendants of Narbhupal Sah, and by their help he

succeeded in having him brought to his own house in Gorkha, where he kept him carefully for three years. In the beginning of the fourth year, he one day sent him on the back of a slave into the presence of the Raja, who inquired who the boy was, but on being told by the slave that it was the Sahib ji (heir apparent), he said nothing. One day Narbhupal was swimming naked, and his whole body being exposed to the Raja's view, he exclaimed that he was an incarnation of Birbhadra Sah, and carrying him off to the Durbar, he seated himself on the gaddi with his grandson in his lap.

He then called Chandrarup Sah, and praised him for his endeavours to restore his lost descendant. Giving him a slap on the back, he exclaimed: "Syabas! You have done your duty to the utmost. My descendants will henceforth regard yours as their own brothers. Your jagirs and birtas will descend to your posterity rent-free."

After the death of Prithwi-pati, Narbhupal Sah became raja. To him was born Prithwi-narayana Sah. Narbhupal was not very fond of governing, but devoted his time to the worship of God. When he died, Prithwi-narayana Sah took his seat on the gaddi, at the age of twelve, in Saka 1664 (A.D. 1742).

53. Sri Prithwi-narayana Sah, Saka 1664, reigned 32 years.

54. Sri Pratap Sinha Sah, Saka 1696, reigned 2 years and 9 months.

55. Sri Ran Bahadur Sah, Saka 1699, reigned 22 years.

Prithwi-narayana Sah, when twelve years old, determined to take Nuwakot. He failed in his first attempt, but succeeded in his second attack; and then took all the country around Nepal.

At this time Nawab Kasim Ali Khan of Murshidabad, having been defeated by the British, had taken refuge in Nepal for some time. In return for the hospitality shown him, he sent 60,000 troops to help the Nepalese, by the route of Makwanpur, but they were cut to pieces by only 400 scouts of Prithwi-narayana Sah. After this 5,000 Nagas were coming to the assistance of the Nepalese, but they shared the same fate on reaching Panavati. Again the Raja defeated the British troops (under Captain Kinloch), who were coming to Sindhuli Garhi. In this manner he took all the country around Nepal. To the east his rule extended as far as Bijayapur Sukhim.

At this time Prithwi-narayana Sah died, and Pratap Sinha Sah succeeded him. He reigned two years and nine months. In his reign conquest was carried as far as Sumbheswara.

Pratap Sinha Sah was succeeded by Ran Bahadur Sah, whose mother Rajendra-Lakshmi-devi was regent for nine years, during which time the territories of Tanahun, La Kaski, were brought under the Gorkha raj.

When the Rani died, the affairs of state were taken in hand by Bahadur Sah, the uncle of the Raja. During his regency, the country of the Chaubisi and Baisi rajas in the west, and all the region as far as Garhwal, were conquered and brought under the Gorkha raj. In Garhwal a raja was installed by the Gorkhalis. At this time a Chinese army invaded the country, but it was defeated, and a treaty was concluded between the two states.

Ran Bahadur having now come of age, Bahadur Sah made over the reins of government him, and went on a pilgrimage, in which he died.

At this time Girban-juddha Vikram Sah was born, and the Raja's councillors told him that his Highness's twenty-fourth year would be very unlucky, and that he would lose either his throne or his life in it. He therefore abdicated in his son's favour, in Saka 1721 (A.D. 1799).

†6. Sri Girban-juddha Vikram Sah reigned 17 years.

When giving up the gaddi to his son, Ran Bahadur Sah ordered that no change should be made in the offices of state for the next twelve years, and he appointed Damodar Pande, Kirti-man Sinha Bashnyat, Tribhuvan and Narsinha, to be Kajis. After this he lived the life of one removed from worldly cares.

The Kajis, however, did not adhere strictly to the instruction of the late Raja, who, on receiving a defiant reply to some of his angry remarks, thought it best to remove himself to Kasi (Benares), for fear of an outbreak on the part of the traitor ministers.

In Banaras Bhimasena Thapa became his confidant, through his talents. He advised him to make some arrangement with the British, and to return to Nepal, where he would then be able to punish the faithless and ungrateful, as the unlucky days were past.

The Swami Maharaj then returned to Nepal, after taking a friendly leave of the British. He killed some of the traitors and dismissed others. After putting Bhimasena at the head of the government, with the title of Chief Kaji, he began to seek for seditious persons; and Sher Bahadur, a son of Pratap Sinha by a Newari woman, fearing for his life, one night killed the Raja.

Girban-juddha came to the gaddi in Saka 1721 (A.D. 1799). On the death of Ran Bahadur Sah, his junior rani, Lalit-Tripur-Sundari-devi became regent, and Bhimasena managed the affairs of state under her orders.

The Gorkha raj now extended as far as Kangra. As a reward for his services, Girban-juddha conferred the title of General, as well as that of Kaji, on Bhimasena.

57. By the will of God Girban-juddha died young, and his son Sri Rajendra Vikram Sah, when only two years old, was placed on the gaddi, in Saka 1738 (A.D. 1816). His step-grand mother Lalit-Tripur-Sundari-devi became regent, and Bhimasena continued to manage the affairs of state.

When the Raja reached his eleventh year, Bhimasena represented to the Regent Rani that, as the members of the Royal House were decreasing, it would be better to have his Highness married; and with her consent he caused two daughters of legitimate Rajput families of Gorkhpur to be brought and married to the Raja,

In Saka 1751 (A.D. 1829), on Sunday the 7th of Aswin Sudi, the Sahib-jyu (heir apparent) Sri Surendra Vikram Sah was born.³¹⁰

End of the History of Nepal, as contained in the original MS.

³¹⁰ Surendra Vikram Sah is the present king of Nepal, his father, who is still alive, having been deposed in A.D. 1847. The heir apparent, Trilok (Trailokya) Bir Vikram Sah, was born on 1st December, 1847; and his son was born on 8th August, 1876.

CHAPTER XI

GENEALOGY OF JANG BAHADUR RANA³¹¹

~~T~~his ~~man~~ was raja of Chitaur-garh. His nephew Fakht Sinha Rana had a son named Rama Sinha Rana, who, when Chitaur was taken, came to the hill with four of his followers, and entered, and remained for some time in, the service of a hill raja. The hill raja treated him with much kindness, and regarded him in the light of a brother. He built a house for him to live in, near his durbar, made him his tutor, and began to learn fencing from him.

The hill raja, having associated with Rama Sinha Rana for ten or twelve months, with a view to keep him in the country, told him that, if he came to the hills, he must marry. He could not refuse the Raja's request, and the raja asked for the daughter of the raja of Binati, a Bagala Kshetri, and married her to Rama Sinha Rana, who in ten or twelve years had six sons.

One of these six sons showed much bravery in a battle which was fought between the hill raja and the raja of Satan Kot, for which he had the title of Kunwar Khadka conferred on him, by which title his descendants are known to the present day.

At this time the younger brother of Rama Sinha Rana set out from his home in search of him, and, having found him, they passed three or four days in the enjoyment of each other's company; after which the younger brother said that it was ten or twelve years since Rama Sinha had left his home; that the members of his family, whom he had left at home, were weeping and longing to see him, and that he ought to pay them a visit once at any rate, and then return, if he chose to do so.

Rama Sinha complied with this request, and, having taken leave of the raja, set out for Chitaur-garh, after making arrangements for his rani and sons. Rama Sinha died shortly after reaching his home.

The hill raja made Raut Kunwar, a son of Rama Sinha, a nobleman (sardar) and commandant of troops, in which post he rendered the services required of him.

³¹¹ *This genealogy is not contained in the History of Nepal, but derived from another source.*

A son named Ahirama Kunwar was born to Rant Kunwar. He was invited by the raja of Kaskeli, who made him a nobleman, and gave him a village named Dhuage Saghu as a birta or jagir. He had a daughter of great beauty, who was sought by the raja, who wished to marry her only by kalas-puja,³¹² Ahirama replied, that he would give his daughter only in lawful marriage, and in no other way. The raja then wanted to take her by force, and brought his troops to the village; but Ahirama was assisted by the people of the village, of the Parajuli Thapa caste, and an affray took place, in which persons on both sides were wounded. The same day Ahirama took his family, amongst whom were his two sons, Rama Krishna Kunwar, and Jaya Krishna Kunwar, aged twelve and ten years, and went to Gorkha, to take service under Sri (5)³¹³ Maharaj Paithwi-narayana, who gave him the village of Kunwar-khola to live in, and made him a nobleman. He died in the raja's service at the age of 56.

His son Rama Krishna Kunwar became a nobleman at the age of fourteen, and having given proof of his bravery in one or two battles, which he fought and gained against hill rajas, he raised confidence in the minds of every one.

At that time kaji was the title corresponding to mukhtar at the present day; and sardar was equivalent to commander-in-chief of the army.

Rama Krishna Kunwar was made a sardar, and selected to subjugate Nepal. He built a fortress on the hill above Balaji, and carried on the war. After some time it was arranged to attack the country simultaneously from different sides with troops under different sardars, and Rama Krishna Kunwar entered the durbar by the Sinha-dhoka gate and took it.

After taking Patan and Bhatgaon, Maharaj Prithwi-narayana sent him towards the east, along with three or four other sardars, and after some fighting he conquered the country as far as Mechi. After his return he was sent to Pyuthana, and established a magazine there. He died there at the age of 59.

His son Ranjit Kunwar, when 21 years old, obtained the post of Subah of the whole of Jumla. The country had been only recently conquered, and authority had not been established. The Jumliyas fled to Homla, whence they brought troops to retake the country, but were repulsed by Ranjit Kunwar, and order was well established by him. To show his

³¹² *This ceremony does not admit to the full standing of a lawfully married wife.*

³¹³ *Sri (5) means that the word is to be repeated five times.*

appreciation of his services, the Maharaj made him one of the four principal kajis. Ranjit was then ordered to conquer Kangra, and, having captured Jhapabesar in Kumaon, he attacked and took it by storm, after a severe encounter with Sansar Chandra.

During the attack, as Ranjit was scaling the wall by a bamboo ladder, he received a bullet in the right breast and fell down. After some time he died from the effects of this wound, at the age of 58.

His son Bal-narsingha Kunwar was then 22 years old, and was made the principal among the four kajis. He was one day present, engaged in some work, when Maharaj Ran Bahadur Shah was struck with a sword by his step-brother Sher Bahadur. The Maharaj called for help, and Bal-narsingha turning round, saw what had happened and killed Sher Bahadur.

Kaji Bal-narsingha died a natural death at the age of 59.

His eldest son is Sri (8) Maharaj Jang Bahadur Rana, G.O.B., G.C.S.I., and Thong-lin-pin-ma-ko-kang-vang-syan. The meaning of this Chinese title (conferred by the Emperor of China in 1871), as given by a person who knows a little Chinese, is: "Leader of the army, the most brave in every enterprise, perfect in every thing, master of the army, Maharaj."

CHAPTER XII

GENEALOGY OF SURENDRA VIKRAM SAH³¹⁴

Sri (5) Maharajadhiraj Surendra Vikram Sah Bahadur Shamshe-
jang is of the Rajput caste, and 46 years of age.

In his reign a war has been waged against Bhot (Tibet), and a victory gained, in consequence of which the duty levied by the Tibetan government on Nepalese merchants has been remitted, and Tibet pays an annual tribute of 10,000 rupees to Nepal.

Through the friendship of the British government, a territory of 200 miles in length, which had formerly been lost, has been restored to Nepal.

In Sambat 1907 (A.D. 1850) the true Bansa-
vali, or history of the reigning dynasty, was destroyed by fire with other papers. The following narrative has, therefore, been compiled from other sources.

Sri (5) Maharaj Drabya Sah sat on the gaddi of the Gorkha raj in S. 1616 (A.D. 1559). He enacted many laws and regulations, and made settlements which are still extant, and are well-known as the "Band-o-bast of Drabya Sah." He reigned 11 years, and died in S. 1627 (A.D. 1570). His son Sri (5) Maharaj Purandar Sah reigned 35 years, and died in S. 1662 (A.D. 1605). His son Sri (5) Maharaj Chhatra Sah reigned only seven months. He had no son, and therefore his brother Sri (5) Maharaj Rama Sah succeeded him. He reigned 27 years, and died in S. 1690 (A.D. 1633). His son Sri (5) Dambar Sah reigned 9 years, and died in S. 1699 (A.D. 1642). His son Sri (5) Maharaj Krishna Sah reigned 16 years, and died in S. 1715 (A.D. 1658). His son Sri (5) Maharaj Rudra Sah reigned 11 years, and died in S. 1726 (A.D. 1669). His son Sri (5) Maharaj Prithwi-pati reigned 47 years, and died in S. 1773 (A.D. 1716). His son Sri Birbhadra Sah died in the lifetime of his father, and his son Sri (5) Narbhupal Sah succeeded to the throne, and reigned 26 years and 8 months. He died in S. 1799 (A.D. 1742).

His son Sri (5) Maharaj Prithwi-narayana Sah succeeded him. Being very brave and enterprising, he won by his wisdom and sword the throne of Nepal on Sunday the 14th of Bhadon

³¹⁴ *This narrative, too, is not contained in the History of Nepal, but has been derived from another source.*

Sudi, S. 1825 (A.D. 1768). He conquered Makwanpur and the territories of the east, as far as Mechi. He reigned 32 years, and died in S. 1831 (A.D. 1774). His son Sri (5) Maharaj Sinha Pratap Sah reigned only 2 years and 9 months, and died in S. 1834 (A.D. 1777). His son Sri (5) Maharaj Ran Bahadur Sah was a wise and brave monarch, and very fond of war. He conquered the Baisi and Chaubisi rajas in the west, and his victorious arms reached as far as Kangra in the east. After reigning 22 years, he abdicated in favour of his son, in S. 1856 (A.D. 1799), and led the life of a Swami or monk.

Sri (5) Maharaj Girban-yuddha Vikram Sah reigned 17 years and died in S. 1873 (A.D. 1816). His son Sri (5) Maharaj Rajendra Vikram Sah reigned 31 years and 5 months. In S. 1904 (A.D. 1847) he resigned the throne to his son Sri (5) Maharaj Surendra Vikram Sah Bahadur Shamsheer-jang, who has sat on the gaddi for 28 years.

All the rajas who reigned in Gorkha and Nepal are fifteen generations, and so long the state has been independent.

The reigning king is the father of a son, the heir-apparent, who is also the father of a son.

APPENDIX

1. MUSICAL INSTRUMENTS

Dhyamaya. A sort of drum played on one side with a cane, twisted into a coil at one end ; on the other side with the bare hand. It is peculiar to the Jyapu caste.

Bhusya. A pair of cymbals, played in company with the above.

Tainai. A small plate of bellmetal, struck with a stick. A companion of the previous two.

Koncha-khin. A hollow earthen or wooden cylinder, one end of which is covered with leather, the other remaining open. The left hand is thrust through the uncovered end, while the other end is played on with the right hand. It is peculiar to the Jyapu caste.

Khwalimili. A pair of small cymbals, played along with the previous instrument.

Baya. A kind of flute, made of bamboo.

Naya-khin. It is like the Dhyamaya, and played in the same way, but a straight stick is used instead of the twisted cane. It is called Kasai baja, or Kasai's music.

Chhusya. A pair of cymbals, played with the previous instrument. This and the Naya-khin are used in making proclamations.

Kahal. A long, straight, copper trumpet. This is used, together with the Naya-khin and Chhusya, when dead bodies are taken to be burnt, and also in worship.

Madal. A sort of tamtam or drum, played with both hands. It is peculiar to the Magar caste.

Manjuri. A pair of small cymbals, played with the Madal.

Kartal. A pair of castanets.

Damru. A small wooden or clay instrument, in the shape of an hourglass, covered at both ends with leather, having a ball attached to its middle by a string, so that, when the Damru is turned quickly with the hand, the ball strikes the ends alternately, and produces a sound like a small drum.

Dholak. Like the Madal, played with both hands.

Mohali. A kind of pipe or flageolet, peculiar to the Khusliya caste.

Tamra. A small kettledrum.

Khanjan. A tambourine.

Dango-khin. A sort of Dholak, played in the same way.

Bamtal. A small tambourine, used to beat time.

Dhondhon. A sort of drum, peculiar to the Bhotiyas.

Karnal. A trumpet, made of copper or brass.

Narsingha. Another kind of trumpet, used in marriage processions.

Hong. Another brass trumpet.

Panchtal-khin. A sort of Mridang. Both ends are covered with leather, and a small kettledrum is fixed in the middle. The kettledrum and the ends of the cylinder are played on alternately with both hands.

Ponga. A copper trumpet, shaped like a Kahal.

Dhak. A sort of Dholak, but played on with a stick at one end, and the hand at the other.

Ngeku. A buffalo-horn.

Mridang or Pakhauj. A large drum, like a Dholak played on with both hands.

Khin. A sort of Mridang.

Babhu. A pair of small cymbals, of thin metal.

Bansri. A flute.

Bina or Bin. A sort of double cithern or guitar, having a gourd at each end. It is played with both hands.

Sitar. It is like the Bin, but with only one gourd, played with the hand.

Sarangi. A sort of fiddle.

II. AGRICULTURAL IMPLEMENTS

English	Prabatiya	Newari
Digging hoe	Kodali	Ku
Large weeding hoe	Kuto	Kukicha
Small weeding hoe	Tikho Kuto	Toku
Spud	Khurpi	Khurpi
Wooden pulveriser	Dallathok	Khattamugal
Hatchet	Bancharo	Pa
Sickle	Hasia	In
Basket	Kharpan	Khumu
Banghi pole	Nol	No

IV. WEIGHTS AND MEASURES

Weights used in weighing gold

10 rattis or lals = 1 masa.

10 masas = 1 tola.

Weights used in weighing silver

8 rattis or lals = 1 masa.

12 masas = 1 tola.

Weights used in weighing metal utensils

4½ tolas = 1 kanwa.

4 kanwas = 1 tukni or pao.

4 tuknis = 1 ser.

8 sers = 1 dharni = 5 pounds avoirdupois.

Dry Measure

2 masas = 1 kurwa.

4 kurwas = 1 pathi = 8 pounds avoirdupois.

20 pathis = 1 muri.

Liquid Measure

4 diyas = 1 chauthai.

2 chauthais = 1 adh tukni.

2 adh tuknis = 1 tukni.

4 tuknis = 1 kurwa = 1 ser.

4 kurwas = 1 pathi.

V. MEASUREMENT OF TIME

60 bipala = 1 pala.

60 palas = 1 ghari = 24 minutes.

30 gharis = 1 day of 25 hours.

The day begins when the tiles on the roof of a house can be counted, or when hair on the the back of man's hand can be discerned against the sky.

A copper vessel with a small hole in the bottom is so constructed that, when put on the surface of water in a tub, it fills sixty times a day; and each time it fills and sinks, the ghari is struck.

The ghari, which is a flat metal plate or gong, is struck regularly in progressive numbers from morning to noon; one, two, three, &c. If the day is twenty-four gharis in length, the striking of the ghari will give the number of gharis from morning till noon; after that, the first ghari struck will indicate the number of gharis which remain of the day till sunset. The same holds good for the night. That is to say from sunset to midnight the gharis are struck, one, two, three, &c., and from midnight the striking indicates the number of gharis still to elapse before dawn.

III. NEPALESE COINAGE

Gold		Silver		Copper	
Nepalese Names.	Value in Anglo-Indian Coin	Nepalese Names.	Value in Anglo-Indian Coin.	Nepalese Names.	Value in Anglo-Indian Coin.
Ashrafi	R. A. P. 20 0 0	Rupi	R. A. P. 0 13 4		R. A. P.
Patle	8 5 0	Mohar	0 6 8		
Suka	4 2 8	Suka	0 3 4		
Suki	2 1 4	Suki	0 1 8		
Ana	1 0 8	Ana	0 0 10	Paica	0 0 2
Dam	0 4 2	Dam	0 0 5	Dam	0 0 1

IV. VOCABULARY

<i>English</i>		<i>Parbati</i>	<i>Nowari</i>
Man		Manis	Manukh
Woman		Swasni	Misa
Child		Balak	Macha
Boy		Keta	Kaya macha
Girl		Keti	Mhyaya mach
Father		Baba	Buba
Mother		Ama	Man
Brother	{ elder	Dajyu	Daju
	{ younger		
Sister	{ elder	Bhai	Kija
	{ younger	Didi	Tata
Uncle :—		Bahini	Kehen
Father's brother, elder		Jetha babu	Abaju
Father's brother, younger		Kanchha babu	Kakaju
Mother's brother		Mama	Paju
Father's sister's husband		Phupaju	Jilachapaju
Aunt :—			
Father's sister		Phupu	Nini
Mother's sister, elder		Jethi ama	Dhom ma
Mother's sister, younger		Sina ama	Chamaju
Father's brother's wife, elder		Jethi ama	Dhoma ma
Father's brother's wife, younger			
Grandfather		Kanehha ama	Mamaju
		Bajya	Ajaju
Head		Tauko	Ohhyou
Body		Ang	Mha
Forehead		Lila	Kapa
Eye		Ankha	Mikha
Nose		Nak	Nhase
Cheek		Gala	Netal
Lip		Oth	Mhutusi
Teeth		Dant	Wa
Tongue		Jibhro	Me
Chin		Chimdo	Mana
Neck		Ghiebro	Galapat

<i>English</i>		<i>Parbatiya</i>	<i>Newari</i>
Chest		Chhati	Nugala
Rib		Karang	Bapi
Belly		Pet	Pwatha
Back		Pitheon	Jandhu
Shoulder		Kum	Boha
Arm		Pakhura	Lappa
Elbow		Kohnu	Chulya
Hand		Hath	Labata
Finger		Angula	Pachin
Nail		Nang	Lusi
Thigh		Tigra	Khampa
Leg		Pendula	Twanal
Knee		Ghunda	Puli
Ankle		Guli gantha	Gaucha
Foot		Goda	Pali
Toes		Goda ko angula	Tuti pachin
Hair		Raun	San
Elephant		Hathi	Kisi
Buffalo	{ bull	Ranga	Thume
	{ cow	Bhaisi	Me
Cow		Gai	Sa
Bull		Sandhe	Doha
	{ male	Bachha	Dobcha
Calf	{ female	Bachh	Sacha
Horse, pony		Ghoda	Sala
	{ ram	Bheda	Bhya
Sheep	{ ewe	Bhedi	Phai
	{ he	Bakhra	Cholaya
Goat	{ she	Bakhri	Cholaycha
Pig		Sungar	Pha
Dog		Kukur	Khicha
	{ male	Biralo	Bhan
Cat	{ female	Birali	Bhaucha
Rat		Musa	Chhun
Goose		Raj hans	Ba hain
Duck		Hans	Hain
Hen		Kukhura	Makha

<i>English</i>	<i>Parbatiya</i>	<i>Newari</i>
Cock	Kukhuro	Gongal
Chicken	Challa	Khacha
Crow	Kag	Ko
Partridge	Titra	Tita
Pheasant	{ Daphia Muhnal Kalij	} Gunkha
Hare	Chaugada	Kharaha
Quail	Batai	Batai
Wild duck	Pani-hans	Khukucha
Snipe	Lamchochia	Khoyan m
House	Ghar	Chhen
Wall	Garó	Angol
Room	Kotha	Kotha
Window	Jhyal	Jhya
Door	Dhoka	Lukha
Bed	Khat	Khata
Chair	Mej	Khatcha
Table	Takhta	Tasi
Temple	Deval	Deva
Roof	Chhana	Pola
Pillar	Khama, tham	Than
Bell	Ghant	Gan
Umbrella	Chbata	Kusa
Coat	Bakhu	Ankhalan
Drawers	Sarwal	Sarwa
Stockings	Moja	Moja
Shoes	Juta	Lakhan
Gloves	Panja	Panja
Turban	Pagri	Betali
Cap	Topi	Tupli
Rice	Chanwal	Jaki
Wheat	Gahum	Chho
Barley	Jau	Tachho
Buckwheat	Phapar	Phapar
Ginger	Adua	Palu
Turmeric	Besar	Halu
Garlic	Lasun	Labha
Onion	Pisaj	Pis
Chillies	Khursani	Malibhata
Potatoes	Alu	Alu
Maize	Makai	Kani

<i>English</i>	<i>Parbatiya</i>	<i>Newari</i>
Flour	Pitho	Chun
Pepper	Marich	Malaya
Salt	Nun	Chi
Milk	Dudh	Duru
Flesh	Mansu	La
Oil	Tel	Chikan
Tobacco	Tamakhu	Bajhan
Ghee	Ghiu	Gheo
Water	Pani	La
Wood	Kath	Sin
Stone	Dhonga	Lohan
Lime	Chun	Sakhwa
Brick	Int	Apa
Mortar	Bajralep	Bajralep
Straw	Paral	Lu
Bamboo	Bans	Pan
String	Dori	Khipa
Rope	Thulo dori	Tapu khipa
Saw	Karaunti	Kati
Hammer	Ghan	Namuga
Hatchet	Bancharo	Pa
Adze	Bansula	Khula
Chisel	Chhina	Han
Knife	Karda	Kardacha
Scissors	Kainchi	Kainchi
River	Khola	Khusi
Hill	Dando	Tan
Lake	Tal	Dahan
Tree	Rukh	Siman
Bush	Hanga	Kancha
Garden	Bagicha	Keba
Field	Khet	Bun
Watercourse	Kulo	Dha
Tank	Kund	Pukhu
Road	Bato	Lan
Bridge	Sangn	Ta
Boat	Dunga	Dunga
Sword	Tarwar	Tarwa
Gun	Banduk	Tupa
Shot	Chharra	
Gunpowder	Barut	Baru
Cannon	Top	Ton
Bayonet		Sangin

<i>English</i>	<i>Parbatiya</i>	<i>Newari</i>
Spear	Bhala	Bachha
Bow	Dhanu	Dhanukh
Arrow	Kand	Balathu
Medicine	Okhdi	Wasa
Disease	Rog	Logi
Wound	Ghau	Gha
	Khatira	
Ulcer		Poyagu gha
	ko ghau	
Pimple	Bimira	Bhusakai
Fever	Jaro	Jo
Diarrhoea	Chherauti	Khimhula
Cough	Khoki	Khaso
Cholera	Chherauti	Than kwawan loya
Old	purana	pulan
Young	tanneri	lyamha
Good	niko	hin
Bad	naniko	mabhin
High	algo	tajava
Low	hocho	patijava
Rich	dhani	tadhan
Poor	nirdho	maju-mha
	kangal	
Hot	tato	kwaka
Cold	Chiso	khwaun
Sour	amilo	paun
Sweet	gulio	chaku
Hard	sarho	chhak
Soft	narm	nayu
Short	chhoto	chikdhika, chikhak
Broad	gaj	bya
Pretty	amro	banla
Ugly	naramro	banmala
Ripe	pakeko	pakaajugt
Unripe	kacho	kachigu
Black	kalo	haku
White	seto	tuyu
Red	rato	hyayun
Green	hario	waun
Yellow	pabelo	mhasu
Blue	nilo	wachu

<i>English</i>	<i>Parbatiya</i>	<i>Newari</i>
Brown	kailo	siyu
Come	au	wa
Go	jau	hun
Bring	lyau	haki
Take away	le jau	yanki
Run	dagura	bwahun
Walk	hinda	uyala
	gau	me-ha
	kuta	da
Cut	kata	pa
Eat	khau	na
Drink		ton
Wash	hou	siu
Cook	pakau	thu
Now	aile	ave-naktini
Today	aj	thaun
Tomorrow	bholi	kanhasa.
Yesterday	hijo	mhiga
Month	mahina	la
Year	barkh	dan
Date	miti	tithi
Quickly	chadai	yakana
Slowly	bistar	buluhun

VII. NEWARI SONGS

WRITTEN DOWN AND TRANSLATED BY MUNSHI
SHEW SHANKER SINGH

I.

Yasodhara mate dukkha taya
O Yasodhara do not be cast down.
Bipatise dhairya sahaya
In misfortune fortitude is the best friend (or helper).
Siya buya jyatha juya
To be born, to die, and to be old.
Rogaya harana yaya
to be sick, I shall get rid of,
Bhala pawa wane gyana-laya
when I shall be an ascetic. Take this precept.
Mara gana dako khyaya
I shall drive out the sensual pleasure enticers,
Ahankara chhamha syaya
Pride I shall kill,
Samsaraya dukkha nasayaya
'This world's miseries I will destroy.
Avasara sa jivaya
In time I will come.
Kaya pani bhikshu yaya
Sons I will make bhikshus,
Dharma katha ana lhaya
Moral precepts there I will impart.
Papa ya lapu tiya
Sin's way I will stop.
Dharma ya lasa chhoya
Virtue's way I will show.
Moksha purasa ananda yaya.
In the city of salvation I will be happy.
Nepala ya barkha siya
Nepal sambat you must know,
Mikha bala pwala dhaya
Eye (2), bow (5), hole (9), I say. (N.S. 952 = A.D. 1833).

Lhaka mhaya dona kshama yaya
The author's defects you must overlook.

II

Sakhi prabhu juna gana jilu mani
O friend ! My husband never thinks of me
Sakya kula ya mani, tribhuvana ya dhani
Sakya dynasty's jewel, master of the three worlds,
Sansara sa madu vat gyani
In the world there is none equal to him in enlightenment
Wasaya juyava rani dukkhi ji garbhini
Being his rani I unhappy am pregnant.
JP papi ya gana prana leni
My life, sinful as I am, will never last.
Wasaya rupa khani soso kiki mana wani
His shape will charm the heavenly beauties.
Apsara gana napa choni
Who will be happy in his society.
Lhaka mba agyani na sala kisi ranga muna
I the ignorant author having put together horse (7),
elephant (5), and colour (5),
Barkha sa thuguli kha ka na
In this year this song made known (N.S. 587 = A.D. 1467)

III

He maitri bhava mana tiva
O. friendship in your mind keep.
Mahabodhi gyana marga khawa
Mahabodhi knowledge's path is this,
Prani dako thawa bhala pawa
Every living creature regard as yourself.
Triratna ya sewa yaya swa wa jana
Triratna to serve-see, O man.
Karuna na karya yawa
With tenderness act.
Karana karma ya thugu khawa
The cause of good luck is this.
Kama krodha lobha tola tawa
Sensual pleasure, anger, covetousness leave,

Harkha na punya yawa
 Cheerfully meritorious acts perform.
 Bhawa bhaya harana juyi wa
 Worldly fears will be taken away.
 Chhokha phasa kha phaya tola tawa
 Backbiting, lying, causing enmity between two, leaving off,
 Dana yaye rasa yawa
 Charity try to practise.
 Dina dukkha papa mada yi wa
 Poverty, misery, sin will not approach.
 Moha droha mabhim maswa yawa
 Illusion, enmity, vice, avoiding,
 Sugata bachana sa chara lappya swa wa jana
 Follow the directions of Sugata, O man,
 Nischa ye na bodhigyana la yi wa
 Doubtless you will get the happy region.

IV

Chandika jaya jaya chhi guna haya masa yani
 Glory, glory to Chandika. Your qualities I cannot describe.
 Mai chandra surya ya koti teja uti
 O mother, the light of ten millions of moons and suns
 Hinguli khwalaya jwala na re
 Is in your bright vermillion-like face.
 Munda mala sa de tana swana mala
 A garland of heads adorned with wreaths of flowers,
 Sira sa tata kiki swana re
 On your heads rests a ketki (pandanus) flower,
 Nhasa sa kundala hera ya mandala
 Your ears have beautiful diamond ear-rings,
 Jolala mi cho wasa mana re
 Bright you are as the flame of fire,
 Ratana payala luya ghaglana nhyana wa
 Jewelled ankle-ornaments with gold bells you wear,
 Jhananam jhananam nya wa re
 Jhanana jhanana they sound.
 Sinhe bahini swa guli bhubana sa barana gathi nya
 Mounted on a lion, mistress of the three worlds, how can
 one describe you?

Yako bastu lagaya laka—thawa kusa nali
Every stored-up thing she will take—and lay claim to,
Tawa dhanchi dhanjati madha—sukham chone so yi wa . . .
She will not trouble herself about high or low caste—but
will live with any one with comfort.

Dara madu misa wa yi—macha wana ju yi wa
A fearless woman comes—she will go away leaving her
children.

Dhari dharma madha misa—thawa yawa thya ju yi
A woman without virtue—will go her own way,
Naka tika punka talasa—bhalta matye na dhai
She will love the husband who will feed—clothe and give
her ornaments.

Taman bhati bhala tanke nwasas—misa pham pham ju yi
If her husband is angry—she will be in a rage.

Thakim thakim misa wa yi—luchi phuchim ju yi wa
An idle woman comes—she will misbehave,

Thawa katham mala talye—nyasya pyasyam ju yi
Until her wishes are fulfilled—she will dirt,

Dako bastu lona naya—bhalata tosam dhai
She will eat all sorts of things—and call her husband poor,

Dhana drabya bisya taya nam—chone machone ya yi wa.
If all the wealth be given to her—she will even then
remain unsettled

Naya lapatye sukhu machi wam—pachu kala hai
The dinner plate will be still wet—when she will leave her
husband.

Pahalana gyana choni—tisa wasa dhai wa
She will feign anger—to get clothes and ornaments.

Phako jiko sala kaya—bhala tawa lisyam wa yi
Getting as much as she can—she will live with her husband

Baha bhalto mala tale—mbicha pui ka so yi wa
Until she gets a young husband—she seeks another with
an open bag.

Bhasali jyamadha misam—thawa yawa thya ju yi
An immodest woman—will go her own way,

Madu khasa lwapu thaya—misam ajaya biyi wa
She will quarrel on a false pretext—and cause scandal to
spread,

Yasa dhari taya naka—bhalta basya ka yi
 She will give her husband something to eat in curds—
 which will bring him under her influence.

Raga thuga kala kaya—dama nhyata dha yi
 If you get a woman from the street—she will want your
 money.

Lasa thuya missa tasyam—kako pachaya yayi
 Women obtained from the street—will take away everything.

Wasa tisa boya yata—upasana choni wa
 To show off her clothes and ornaments—she will fast,

Sanja bhaju bhagi yana—bhalta danda ya ki
 She will bow to her paramour—and cause her husband to be
 fined.

Kha nayu missa wai—nya khwaya chhuna ju yi wa
 A sweet speaking woman comes—she will fish about for
 husbands.

Saha madu janma bhasan—mijam kyena kaka yi
 She puts an unbearable noose—on her husband's neck.

Hathbha hari missa wa yi—bhalta boya kala ya ni
 A murdering woman comes—she will entice away her
 husband,

Chhasa choko dako phuta ka—tiva miuka bwayi nhan
 After destroying everything in the house—she will run away.

Lhako artha bujbaya yawa—thawata hita ju yi wa.
 Understand the meaning of what has been said—it will
 benefit you.

VIII. THE LIST OF THE RAJAS OF NEPAL FROM THE TIME OF NE MUNI, EXTRATED FROM THE HISTORY

This list has been carefully revised and collated with the original MS., and gives the most correct forms of the royal names. The reader should compare it with the list in Thomas's edition of Prinsep's *Essays on Indian Antiquities*, Vol. II, pp. 268—271.

D. W.

A. Gupta Dynasty

- | | |
|-----------------------------------|------------------|
| 1. Bhuktamanagata (<i>sic</i>). | 5. Bhima Gupta. |
| 2. Jaya Gupta. | 6. Mani Gupta. |
| 3. Parama Gupta. | 7. Vishnu Gupta. |
| 4. Bhima Gupta. | 8. Yaksha Gupta. |

B. Abir Dynasty

- | | |
|--------------------|-------------------|
| 1. Vara Sinha. | 3. Bhuvana Sinha. |
| 2. Jayamati Sinha. | |

C. Kirati Dynasty

- | | |
|------------------------------|------------------------------|
| 1. Yalambara. | 16. Nane. |
| 2. Pavi. | 17. Luk. |
| 3. Skandhara (<i>sic</i>). | 18. Thora. |
| 4. Valamba. | 19. Thoko. |
| 5. Hriti. | 20. Varma. |
| 6. Humati. | 21. Guja. |
| 7. Jitedasti. | 22. Pushkara (<i>sic</i>). |
| 8. Gali. | 23. Kesu. |
| 9. Pushka. | 24. Suga. |
| 10. Suyarma. | 25. Sansa. |
| 11. Parva. | 26. Gunan. |
| 12. Bunka. | 27. Shimbu. |
| 13. Swananda. | 28. Patuka. |
| 14. Sthunko. | 29. Gasti. |
| 15. Gighri. | |

D. Somavanshi Dynasty

- | | |
|----------------|----------------------|
| 1. Nimisha. | 4. Pushupresha-deva. |
| 2. Matakaha. | 5. Bhaskara-varma. |
| 3. Kaka-varma. | |

E. Suryavanshi Dynasty

- | | |
|------------------------|-------------------------|
| 1. Bhumi-varma. | 8. Chandra-varma. |
| 2. Chandra-varma. | 4. Varma-varma. |
| 5. Sarva-varma. | 19. Shankaradeva. |
| 6. Prithwi-varma. | 29. Dharmadeva. |
| 7. Jyeshtha-varma. | 21. Manadeva. |
| 8. Hari-varma. | 22. Mahadeva. |
| 9. Kuvera-varma. | 23. Vasantadeva-varma. |
| 10. Siddhi-varma. | 24. Udayadeva-varma. |
| 11. Haridatta-varma. | 25. Manadeva-varma. |
| 12. Vasudatta-varma. | 26. Gunakamadeva-varma. |
| 13. Pati-varma. | 27. Shivadeva-varma. |
| 14. Shivavridhi-varma. | 28. Narendradeva-varma. |
| 15. Vasanta-varma. | 29. Bhimadeva-varma. |
| 16. Shiva-varma. | 30. Vishnudeva-varma. |
| 17. Rudradeva-varma. | 31. Vishwadeva-varma. |
| 18. Vrikshadeva-varma. | |

F. Thakuri or Rajput Dynasty

- | | |
|----------------------|-----------------------|
| 1. Anshu-varma. | 10. Vardhamana-deva. |
| 2. Krita-varma. | 11. Bali-deva. |
| 3. Bhimarjuna-deva. | 12. Jaya-deva. |
| 4. Nanda-deva. | 13. Balarjuna-deva. |
| 5. Vira-deva. | 14. Vikrama-deva. |
| 6. Chandraketu-deva. | 15. Gunakama-deva. |
| 7. Narendradeva. | 16. Bhoja-deva. |
| 8. Vara-deva. | 17. Lakshmikama-deva. |
| 9. Shankara-deva. | 18. Jayakama-deva. |

G. Vaishya-Thakuri Dynasty, from Nuwakot

- | | |
|-------------------|--------------------|
| 1. Bhaskara-deva. | 4. Nagarjuna-deva. |
| 2. Bala-deva. | 5. Shankara-deva. |
| 3. Padma-deva. | |

H. Second Rajput Dynasty

- | | |
|--------------------|--|
| 1. Vama-deva. | 8. Mitra-deva. |
| 2. Harsha-deva. | 9. Ari-deva. |
| 3. Sadachiva-deva. | 10. Abhaya Malla [Nepal era introduced, beginning in Oct., A.D. 880]. |
| 4. Mana-deva. | 11. Jayadeva Malla. |
| 5. Narasinha-deva. | 12. Ananda Malla. |
| 6. Nanda-deva. | |
| 7. Rudra-deva. | |

I. Karnataki Dynasty

- | | |
|--------------------|--------------------|
| 1. Nanya-deva. | 4. Shakti-deva. |
| 2. Ganga-deva. | 5. Ramasinha-deva. |
| 3. Narasinha-deva. | 6. Hari-deva. |

J. Mukunda-sena invades and conquers the country .

K. After his expulsion, various Vaishya-Thakuri dynasties for 225 years.

L. Ayodhya Dynasty

- | | |
|---|----------------------|
| 1. Harisinha-deva, from Samraungarh, A.D. 1324. | 3. Shaktisinha-deva. |
| 2. Matisinha-deva. | 4. Shyamasinha-deva. |

M. The Malla Rajas, descendants of Abhaya Malla

- | | |
|----------------------|---|
| 1. Jayabhadra Malla. | 6. Ashoka Malla. |
| 2. Naga Nalla. | 7. Jayasthiti Malla. |
| 3. Jayajagat Malla. | 8. Yaksha Malla [division of the kingdom] |
| 5. Ugra Malla. | |

a. Rajas of Bhaktapur or Bhatgaon

- | | |
|--|---------------------------|
| 9. Raya Malla, eldest son of Yaksha Malla. | 14. Jagajjyoti (r) Malla. |
| 10. Suvarna Malla. | 15. Narendra Malla. |
| 11. Prana Malla. | 16. Jagatprakash Malla. |
| 12. Vishwa Malla. | 17. Jitamitra Malla. |
| 13. Trailokya Malla. | 18. Bhupatindra Malla. |
| | 19. Ranajit Malla. |

b. Raja of Banepa

9. Rana Malla, second son of Yaksha Malla.

c. Rajas of Kantipur or Kathmandu

- | | |
|---|-----------------------------------|
| 9. Ratna Malla, youngest son of Yaksha Malla. | |
| 10. Amara Malla. | 16. Lakshmi-narasinha Malla. |
| 11. Surya Malla. | 17. Pratapa Malla. |
| 12. Narendra Malla. | 18. Mahindra (Bhupalendra) Malla. |
| 13. Mahindra Malla. | 19. Shri-Bhaskara Malla. |
| 14. Sadashiva Malla. | 20. Jagajjaya Malla. |
| 15. Shivasinha Malla. | 21. Jaya-prakash Malla. |

d. Rajas of Lalitapur or Patan

- | | |
|--|--|
| 1. Harihara-sinha Mall, younger son of Shivasinha Malla (15) of Kathmandu. | 7. Shri-shri Vishnu Malla. |
| 2. Siddhi-Narsinha Malla. | 8. Rajya-prakasha Malla. |
| 3. Shri-Nivasa Malla. | 9. Ranajit Malla, of Bhatgaon |
| 4. Yoga-Narendra Malla. | 10. Jaya-parkasha Malla, of Kathmandu. |
| 5. Mahindra (Mahipatindra) Sinha malla, of Kathmandu. | 11. Vishvajit Malla. |
| 6. Jaya-Yoga-prakasha Malla. | 12. Dalmardan Sah (a Gorkhali) |
| | 13. Teja-Narasinha Malla. |

N. Gorkhali Rajas of Nepal

- | | |
|-------------------------------|--------------------------|
| 1. Prithwi-Narayana Sah. | 5. Rajendra Vikrama Sah. |
| 2. Pratapa-sinha Sah. | 6. Surendra Vikrama Sah, |
| 3. Rana Bahadur Sah. | now reigning. |
| 4.. Giruan-yuddha Vikram Sah. | |

IX. LIST OF MY COLLECTION OF SANSKRIT MANUSCRIPTS

The following rough list of the manuscripts procured by me in Nepal for the University Library of Cambridge¹ has been drawn up from the notes furnished, at the time of purchase, by the Mir Munshi and Pandit attached to the Residency, with occasional corrections by Professor Cowell. The Manuscripts were mostly bought through the said Pandit and other Pandits residing at Bhatgaon and Kathmandu.

The material on which they are written, is, for the older manuscripts, palm-leaf (*tal-pattra*, vulgarly *tal-pattar*, whence the name of the "talipot" palm); for the younger, paper. The bark of the birch (*bhurja*, vulgarly *bhoj*) is used in Nepal only for charms and amulets, of which I brought home one specimen (Add. MS. 1578). At least I never saw or heard of a book of this material. The paper on which the later manuscripts are written is sometimes dyed black, in which case the writing is either yellow or white, according as a mixture of gold or silver is employed.

Many of these manuscripts, particularly the older palm-leaves, contain pictures, brilliantly coloured and occasionally gilt. Among those of later date Add MS. 864 is especially noteworthy. The wooden covers are also sometimes lacquered and painted with figures. One has fine carved brass covers (Add. MS. 1556). Some of the boards exhibit marks of worship on certain occasions, as they are covered with small hard cakes or lumps of rice, sandalwood dust, and red and yellow pigments, used by the natives in "*doing puja*." The sacred threads, which were also attached to them, have been removed.

Some of these Nepalese books are, I believe, among the oldest, if not the very oldest, Sanskrit manuscripts in Europe. The dates depend, for the present, upon the authority of the native pandits, but will, of course, be carefully investigated by Professor Cowell

¹ Other MSS. purchased by me in Nepal are in the collections of the British Museum, the German Oriental Society at Halle, the University Library of Berlin, the University Library of St Petersburg, and the Library of the Imperial Academy of St Petersburg. The whole number of these is, however, comparatively small.

in the catalogue which he is now preparing. In form, size and appearance, many are identical with the oldest manuscripts of Mr. Hodgson's collection, in the possession of the Royal Asiatic Society of London, of which a catalogue has been lately published by Professors Cowell and Eggelin. Of the four manuscripts of which photographs are given in their work, no 1 is dated N.S. 286=A.D. 1116; no 3, N.S. 218=A.D. 1095; and no. 4, N.S. 484=A.D. 1864; while no. 2 was written in the fourth year of king Govinda-pala, whose name, however, does not occur either in my lists or in those of Prinsep and Thomas. Perhaps he may only have been one of the numerous rajas of petty villages. I may add that the dates are expressed in several ways. Sometimes they are written out in full; at other times they are indicated by word to which a peculiar numerical sense is attached (as in the Newari songs, nos. I and II., pp. 191-92); and lastly they are noted either by letter-numerals or by arithmetical figures (for which see Professors Cowell and Eggelin's *Catalogue of the Hodgson Collection*, p. 52).

Regarding the names and contents of the Tibetan manuscripts I have no information. Some of them appear to be of considerable age. Add MS. 1666 is a huge book of great beauty; with several large pictures; and Add. MS. 1667 is also deserving of special mention. I bought the former from the son of a merchant, who had brought it many year ago from Lhasa, and carefully preserved it as a charm till his death.

D. W.

ADD. MS.

- 864 Book of pictures.
- 865 Divyavadana.
- 866 Ashtasahasrika - prajna-paramita, palmleaf, N.S. 128 (A.D. 1008).
- 867 Dasha-bhumishwara.
- 868 Saptashataka-prajna-paramita.
- 869 Bodhicharyavatara.
- 870 Swayambhu-purana-panjika.
- 871 Swayambhu-chitya-bhaktarakoddesha.

ADD. MS.

- 872 Avalokiteshwara-guna-karanda-vyuha.
- 873 Himavat-khanda.
- 874 Mani-chudavadana.
- 875 Suvarna-prabha.
- 899 Naipaliya - devata - stutikalyana-panchavinshatika; Bhadrachari-maha - prani-dhanaraja; Arya-vritta; Saptabuddha-stotra.
- 900 Ashtami - vrata - vidhanakatha.

ADD. MS.

- 901 Tathagata-guhyaka.
 912 List of the books, said to be a Catalogue of the Library in Palace at Kathmandu.
 913 Bodhisattwavadana - kalpa-lata.
 914 Copy of an inscription from an old temple on the hill of Swayambhu.
 915 Sadharma-lankavatara.
 916 Samadhi-raja.
 917 Ganda-vyuha.
 918 Lalita-vistara.
 1032 Saddharma-pundarika.
 1039 Nepalese astrological paper.
 1040 Aphorisms of Chanakya.
 1041 Abhidharma-kosha-vyakhya.
 1042 Two specimen pages of the Lankavatara.
 1049 Parameshwara-tantra, palmleaf.
 1050 Tibetan MS.
 1104 Nama-sangiti and Sragdhara-stora of Arya-tara.
 1105 White Yajur-veda, one palm-leaf with accents.
 1106 Amaru-shataka, one leaf.
 1107 Part of a hymn to Vishnu, one leaf.
 1108 Nama-sangit-tippani, or Amrita-kanika A.D. 1892.
 1156 Hitopadesha, one palm-leaf
 1160 Nepalese History (Hindu redaction).
 1161 Shishya-lekha kavya, palmleaf, N.S. 204 (A.D. 1884).

ADD. MS.

- 1162 Dhatu-patha, palmleaf N.S. 476 (A.D. 1856).
 1168. Ashtasahasrika-prajna-paramita, palmleaf.
 1164 Pancha-raksha
 1267 Karanda-vyuha, prose, palmleaf.
 1268 Bala-bodha, etc., 153 years old.
 1269 Shighra-bodha.
 1270 Avalokiteshwara-guna-karanda-vyuha, poetical version, 105 years old.
 1271 Vagishwara-puja.
 1272 Sragdhara-stuti, with Newari commentary, N.S. 904 (A.D. 1784).
 1273 Sugatavadana.
 1274 Dwavimsatyavadana-katha.
 1275 Karanda-vyuha, prose.
 1276 Papa parimochana.
 1277 Aparimitayu-nama-dharanimahayana-sutra.
 1278 Adi-yoga-samadhi.
 1279 Nishpanna-yogambali, or Nishpanna-yogambara-tantra
 1280-1804 Tibetan MSS.
 1805 Pindapatravadana.
 1806 Bodhisattwavadana-kalpalata, palmleaf, N.S. 422 (A.D. 1802).
 1807-14. Tibetan MSS.
 1815 Saptavara, N.S. 921 (A.D. 1802).
 1816 Puja-paddhati.
 1817 Prayers and mantras.
 1818 Arya-tara-bhattarikayana-mashtottara-shataka.
 1819 Chanda-maha-roshana-tantra (Ekaravira-tantra) N.S. 944 (A.D. 1824).

ADD. MS.

- 1820 *Adi-yoga-samadhi*, A.D. 1888.
 1821 *Karanda-vyuha*, prose, N.S. 981 (A.D. 1811).
 1822 *Avalokiteshwara-guna-karanda-vyuha*, poetry.
 1823 *Nama-sangiti*, with Newari translation, N.S. 979 (A.D. 1859).
 1824 *Saddharma-pundarika*.
 1825 *Pancha-raksha*, N.S. 989 (A.D. 1819).
 1826 *Dharani-sangraha*, N.S. 889 (A.D. 1719).
 1827 *Dwavinshatyavadana-katha*.
 1828 *Jataka-mala*.
 1829 *Tathagata-guhyaka*.
 1830 *Karanda-vyuha*, prose, N.S. 761 (A.D. 1641).
 1831 *Amara-kosha*, part I.
 1832 *Nama-sangiti*.
 1833 *Stotras of Machchhindra and songs of Buddha*, A.D. 1823.
 1834 *Puja and stotra of Machchhindra (Bhimasena)*.
 1835 *Prayer to Shakya Muni, Mahayana-sutra*.
 1836 *Dharanis to Ushnisha-vijaya and Parna-shavari*.
 1837 *Mantra of the Ashta-matrika*.
 1838 *Ashta-matrika*.
 1839 *Mahavastu*.
 1840 *He-vajra-tantra*, N.S. 962 (A.D. 1842).
 1841 *Suvarna-varnavadana*.
 1842 *Survarna-prabhasa*.
 1843 *Dharani-sangraha*.
 1844 *Amara-kosha*.

ADD. MS.

- 1845 *Kapisavadana*.
 1846 *Buddhi-dhanakya*, with Newari translation, N.S. 965 (A.D. 1845).
 1847 *Lokeshwara-parajika*.
 1848 *Pratyangira*, N.S. 987 (A.D. 1882).
 1849 *Navagraha-stotra*, N.S. 962 (A.D. 1832).
 1850 *Chhando-manjari*.
 1851 *Astrology*, N.S. 982 (A.D. 1862).
 1852 *Mahakala-tantra*, N.S. 955 (A.D. 1865).
 1853 *Nama-sangiti*, with Newari translation.
 1854 *Dhananjaya-nighanta*, palm-leaf, N.S. 572 (A.D. 1452).
 1855 *Vasundhara-kalpa*, palmleaf, N.S. 696 (A.D. 1576).
 1856 *Saptavara*, N.S. 860 (A.D. 1740).
 1857 *Ashwaghosha-nandimukhavadana*, N.S. 973 (A.D. 1858).
 1858 *Pratyangira*.
 1859 *Bhimasena-ka patha*.
 1860 *Parthiva-puja*, V.S. 1869 (A.D. 1812).
 1861 *Dana-vakya*, N.S. 977 (A.D. 1857).
 1862 *Sragdhara-stotra*, with Newari notes, N.S. 966 (A.D. 1846).
 1863 *Saraswata*, N.S. 802 (A.D. 1682).
 1864 *Kalachakra-tantra*, palmleaf, V.S. 1503 (A.D. 1446).
 1865 *Tathagata-guhyaka*, N.S. 986 (A.D. 1866).

ADD. MS.

- 1866 Ashtami-vrata-mahatmya
 1867 Karuna-pundarika.
 1868 Sukhavati-vyuha.
 1869 Chhando-'mrta-lata. N.S. 968 (A.D. 1843).
 1870 Lalita-vistara. N.S. 967 (A.D. 1847).
 1871 Kasi-khanda, part of the Skanda-purana.
 1872 Nama-sangiti.
 1873 Hipopadesa, N.S. 809 (A.D. 1689).
 1874 Karanda-vyuha, prose, N.S. 998 (A.D. 1873).
 1875 Mani-chudavadana.
 1876 Durgati-parishodhana.
 1877 Sugatavadana.
 1878 Durgati-parishodhana.
 1879 Stotras.
 1880 Snatavadana.
 1881 Kaushigha-viryotsahana-vadana.
 1882 Yogambara-samadhi-pujapaddhati, N.S. 964 (A.D. 1844).
 1884 Durgati-parishodhana.
 1885 Aparimitayur-nama-mahayanasutra, N.S. 779 (A.D. 1659).
 1886 Avadana-shataka.
 1887 Buddha-charita-kavya, N.S. 950 (A.D. 1830).
 1888 Gita-govinda-shataka, N.S. 788 (A.D. 1618).
 1889 Gopichandra-nataka.
 1890 Naishadha-kavya-tika, N.S. 850 (A.D. 1780).
 1891 Mantra-muktavali.
 1892 Shraddha-paddhati, Shaka 1725 (A.D. 1108).
 1893 Krishna-puja-paddhati, V.S. 1180 (A.D. 1773).
 1894 Champu-ramayana.

ADD. MS.

- 1395 Pancha-raksha, palmleaf, N.S. 508 (A.D. 1880)
 1396 Raghuvansha-tika.
 1397 Rudra-chintamani.
 1398 Mani-chudavadana.
 1399 Nolodaya-tika.
 1400 Vasundhara-vrata-katha, N.S. 838 (A.D. 1786).
 1401 Nandimukhashwa-ghosha, N.S. 224 (A.D. 1804).
 1402 Dhatu-patha, Shaka 1741 A.D. 1819).
 1403 Tirtha-prabha.
 1404 Vajra-suchi, V.S. 1838 (A.D. 1781).
 1405 Chitya-pungala (ra), N.S. 784 (A.D. 1614).
 1406 Kriya-kanda-kramavali, palmleaf. N.S. 10 (A.D. 890).
 1407 Hitopadesha, palmleaf.
 1408 Hitopadesha, in Newari.
 1409 Rama-nataka, palmleaf, N.S. 480 (A.D. 1860).
 1410 Chikitsa-nibandha.
 1411 Bhadrakalpavadana, N.S. 952 (A.D. 1832).
 1412 Puja-kanda, N.S. 398 (A.D. 1278).
 1413 Vidwan-moda-trangini, N.S. 948 (A.D. 1828).
 1414 Shringabheri.
 1415 Jataka-mala, N.S. 757 (A.D. 1637).
 1416 Durgati-parishodhana.
 1417 Naga-puja.
 1418 Kathinavadana.
 1419 Lokeshwara-shataka.
 1420 Lokeshwara-parajika.
 1421 Vajrasuchi.
 1422 Saptabhidhanottara.
 1423 Amoghapasha - lokeshwara-puja.

ADD. MS.

- 1424 Manju-ghosha-puja.
 1425-43 Tibetan MSS.
 1444 Various prayers.
 1445 Newari songs.
 1446 Puja.
 1447 Dharani (Shirshavijaya).
 1448 Mantras.
 1449 Mantras.
 1450 Puja with mantras.
 1451 Mantras.
 1452 Mantras.
 1453 Eka-jata dharani.
 1454 Mantras.
 1455 Mantras.
 1456 One leaf from a mantra.
 1457-59 Tibetan MSS.
 1460 Pancha-raksha.
 1461 Prayer-cylinder.
 1462 Gita-govinda, N.S. 892
 (A.D. 1772).
 1463 Sabha-tarangini.
 1464 Ashtasahasrika - prajna-
 paramita, palmleaf, N.S.
 5 (A.D. 885).
 1465 do. do., palmleaf, N.S. 8
 (A.D. 888).
 1466 Shushma - jataka, pal-
 mleaf.
 1467 Ganda-vyuha.
 1468 Swayambhu-purana.
 1469 do, Sanskrit and Newari
 1470 Karavira-tantra, N.S.
 932 (A.D. 1812).
 1471 Bhadrachari.
 1472 Vrishti-chintamani.
 1473 Shasha-jatakavadana.
 1474 Vaidya-jivana.
 1475 Pancha-raksha, N.S. 802
 (A.D. 1682).
 1476 Pancha-raksha, Abhaya-
 nkari - dharani, Tara-
 shatanama, Mahakalatan-
 tra, N.S. 911 (A.D. 1791).

ADD. MS.

- 1477 Para-tantra, N.S. 940
 (A.D. 1820).
 1478 Shiksha-samuchchaya.
 1479 Brihaj-jataka, palmleaf,
 N.S. 666 (A.D. 1546).
 1480 Mahayana-sutra.
 1481 Samadhi-raja, N.S. 915
 (A.D. 1795).
 1482 Ashokavadana, N.S. 895
 (A.D. 1775).
 1483 Vinaya-sutra, N.S. 901
 (A.D. 1781).
 1484 Vritta-ratnakara.
 1485 Dharani-sangraha, N.S.
 797 (A.D. 1677).
 1486 Vasundhara-kalpa, N.S.
 841 (A.D. 1721).
 1487 Ashtami-vrata - vidhana,
 N.S. 928 (A.D. 1808).
 1488 Amara - kosha - palmleaf,
 N.S. 500 (A.D. 1880).
 1533 Ashwaghosha - nandimu-
 khavadana.
 1534 Naga-puja, N.S. 811
 (A.D. 1691).
 1535 Pinda-patravadana.
 1536 Swayambhu-purana, N.S.
 808 (A.D. 1688).
 1537 Kapisavadana.
 1538 Virakushavadana, N.S.
 964 (A.D. 1844).
 1539 Buddhi-ghanakya, Sans-
 krit and Parbatiya, V.S.
 1929 (A.D. 1851).
 1540 Udyoga-parva, N.S. 787
 (A.D. 1667).
 1541 Raghuvansha-kavya, N.S.
 827 (A.D. 1707).
 1542 Virata-parva.
 1543 Prajna-paramita (2500
 shlokas), palmleaf.

ADD. MS.

- 1544 Prajna-paramita a larger work, with a note of recitation, N.S. 499 (A.D. 1379), palmleaf.
 1545 Sheet of Tibetan writing
 1546 Maha-samvara-hridaya.
 1547 Nama-stotra.
 1548 Nama-sangiti.
 1549 Namashtottara-shataka.
 1550 Pancha - maha - raksha - sutra.
 1551 Maha-roshana-tantra.
 1552 Dharanis.
 1553 do.
 1554 do.
 1555 do.
 1556 Sapta-shati, N.S. 703 (A.D. 1583), with beautiful brass covers.
 1557 Shatpanchashika.
 1576 Tibetan MS.
 1577 A charm of seven letters
 1578 A charm written on birchbark.
 1579 Tamil MS., palmleaf.
 1580 Shambukavadana, palmleaf, N.S. 543 (A.D. 1423).
 1581 Dharma-lakshmi-samvada
 1585 Sumagadhavadana.
 1586 Rashttrapalavadana, N.S. 781 (A.D. 1661).
 1587 Shivarohana-chandrika.
 1588 Devi-mahatmya, N.S. 789 (A.D. 1669).
 1589 Vichitra-karnikavadana, N.S. 994 (A.D. 1874).
 1590 Kalpa-drumavadana.
 1591 Hitopadesha, book I, N.S. 858 (A.D. 1738)
 1592 Ratna-mahavadana.
 1593 Sadhana-mala, N.S. 939 (A.D. 1819).

ADD. MS.

- 1594 Tantrakhyana, N.S. 949 (A.D. 1829).
 1595 Vaidyanga, medical, N.S. 882 (A.D. 1712).
 1596 Ratnaguna-sanchaya, N.S. 950 (A.D. 1830).
 1597 Bhagavad - gita and stotras, N.S. 694 (A.D. 1574).
 1598 Avadana-sangraha.
 1599 Shiva-purana, Shaka 1504 (A.D. 1582).
 1600 Mudra-rakshasa.
 1601 Mudra-rakshasa in Parbatiya.
 1602 Siddhanta-dipika.
 1603 Vasishthavadana, N.S. 919 (A.D. 1799).
 1604 Buddhi-ghanakya, N.S. 862 (A.D. 1742).
 1605 Kama-shastra.
 1606 Naishadha-kavya, N.S. 777 (A.D. 1657).
 1607 Lankavatara, N.S. 902 (A.D. 1782).
 1608 Nepala-mahatmya.
 1609 Bali-puja.
 1610 Upasadhavadana.
 1611 Avadana-shataka, N.S. 765 (A.D. 1645).
 1612 Muhurta-chintamani.
 1613 Mantra-ghanakya N.S. 862 (A.D. 1742).
 1614 Stotra-sangraha.
 1615 Avadana-mala, N.S. 923 (A.D. 1803).
 1616 Kriya-yoga-sara, N.S. 807 (A.D. 1687).
 1617 Guhya-samaja, N.S. 924 (A.D. 1804).
 1618 Dashabhumishwara, N.S. 916 (A.D. 1796).

ADD. MS.

- 1619 Betal-pachisi, Sanskrit and Newari, N.S. 795 (A.D. 1675).
 1620 Ratna-malavadana.
 1621 Himavat-khanda.
 1622 Aparimitayu.
 1623 Sarva - durgati - parishodhana, N.S. 820 (A.D. 1700).
 1624 Drona-parva.
 1625 Ashtasahasrika - prajna-paramita. N.S. 948 (A.D. 1828).
 1626 Prajna-paramita part 1
 1627 Prajna-paramita part 3
 1628 Prajna-paramita part 5
 1629 Prajna-paramita, part 1.
 1630 Prajna-paramita, part 2.
 1631 Prajna-paramita, part 3.
 1632 Prajna-paramita, part 4, N.S. 923 (A.D. 1803).
 1633 Prajna-paramita, part 5.
 1634 Kirti-pataka, N.S. 772 (A.D. 1652).
 1635 Vasundhara-vrata, N.S. 835 (A.D. 1685).
 1636 Ratnamala.
 1637 Bhagavata-purana, N.S. 884 (A.D. 1764).
 1638 Vrihasch-chankya, N.S. 802 (A.D. 1682).
 1639 Amara-kosha, N.S. 802 (A.D. 1682).
 1640 Siddhanta-sara.
 1641 Sangita-talodaya, N.S. 783 (A.D. 1663).
 1642 Shuddha-dipika.
 1643 Ashtasahasrika - prajna-paramita, palmleaf, N.S. 185 (A.D. 1015).
 1644 Pancha - maha - raksha-sutra.

ADD. MS.

- 1645 Shivadharma - tantra, palmleaf, N.S. 259 (A.D. 1189).
 1646 Kuladatta-panjika-kriya-sangraha, palmleaf.
 1647 Pancha-raksha, palmleaf.
 1648 Sadhana-mala, palmleaf, N.S. 226 (A.D. 1106).
 1649 Siddhi-sara, palmleaf, N.S. 532 (A.D. 1412).
 1650 Amara-kosha, palmleaf.
 1651 Amara-kosha, palmleaf.
 1652 Vaidyanga, medical, palmleaf.
 1653 Tattwa-sangraha, palmleaf.
 1654 Saraswati, palmleaf, 1655 Betala-Pachisi, palmleaf and paper.
 1656 Pancha-raksha, palmleaf, N.S. 518 (A.D. 1898).
 1657 Chandra-vyakarana, palmleaf.
 1658 Nishka-nataka, palmleaf.
 1659 Raja-nitisara, palmleaf, N.S. 621 (A.D. 1501).
 1660 Jyotisha. Vyakarana, etc., palmleaf.
 1661 Amara-kosha, palmleaf.
 1662 Sahasrapramardana-mahayanasutra, Maha-shitavati, Maha-mayuri-vidya, palmleaf.
 1663 Sara-sangraha, palmleaf, N.S. 549 (A.D. 1429).
 1664 Treatise on religious customs, palmleaf, N.S. 520 (A.D. 1400).
 1665 Jyotisha, palmleaf, N.S. 577 (A.D. 1457).
 1666-1678 Tibetan MSS.

STILL UNNUMBERED

ADD. MS.

- a Unsorted fragments of Naishada-charita and other MSS. ; palmleaf.
- b Unsorted fragments of Bhadrachari - pranidhana, Chaitya-pungala, and other MSS. ; palmleaf.
- c Leaves containing alphabets and lists of numerals, in the hand-writing of Pandit Gunanand.

The following MSS. are also not yet numbered and placed.

- 1 Sadharma-pundarika. palm-leaf, N.S. 159 (A.D. 1039).
- 2 Sadharma-pundarika. palm-leaf.
- 3 Sadharma-pundarika, palm-leaf, N.S. 185 (A.D. 1065).
- 4 Amara-kosha, palmleaf, N.S. 500 (A.D. 1380).
- 5 Sadhana-mala, palmleaf.
- 6 Karanda-vyuha, N.S. 754 (A.D. 1634).
- 7 Pancha-raksha. palmleaf, N.S. 16 (A.D. 899).
- 8 Megha-sutra, palmleaf, N.S. 494 (A.D. 1874).
- 9 Vasundhara-kalpa, palm-leaf, N.S. 212 (A.D. 1092).
- 10 Hiranya-saptaka, N.S. 235 (A.D. 1115).
Kurukulla-kalpa, N.S. 299 (A.D. 1179).
Abhisheka-vidhi, N.S. 560 (A.D. 1440).
Vyakarana (two small MSS.). Chandra-vyakarna,

ADD. MS.

- N.S. 532 (A.D. 1412).
Palmleaf.
- 11 Yudhya-jayarnava, N.S. 566 (A.D. 1446).
Anga-vidya-lyotisha.
Varahamihira-krita - lyoti-
sha. Palmleaf.
- 12 Ashtasahasrika-prajna-pa-
mita, palmleaf, N.S. 285
(A.D. 1165).
- 13 Shiva-dharma ; Shiva-dhr-
ma-sangraha ; Vrisha-sara-
sangraha ; Dharma-putrika-
tantra. Palmleaf.
- 14 Haragauri-nataka, Sanskrit
and Parbatiya. by Raja Ja-
gajlyoti(r) Malla, N.S. 749
(A.D. 1629).
- 15 Jyotisha, palmleaf.
- 16 Kuladatta - panjika- kriya-
sangraha ; Yogini-puja -vi-
dhi ; Stotra ; Dakini-jala-
samvara-tantra ; Jyotisha ;
Bali-mala. Palmleaf, N.S.
588 (A.D. 1468).
- 17 Amara-kosha, with Parba-
tiya translation, palmleaf,
N.S. 506 (A.D. 1886).
- 18 Panchakara ; Guhyavali-
vritti ; Yoga-ratna-mala.
Palmleaf, N.S. 87-89 (A.D.
917-919).
- 19 Nama-sangiti-tika, palm-
leaf, N.S. 570 (A.D. 1450).
- 20 Pancha-raksha, palmleaf,
N.S. 509 (A.D. 1889).
- 21 Bodhisattwa - yogasthana,
palmleaf.

ADD. MS.

- 22 Vairavali-tantra, palmleaf,
N.S. 549 (A.D. 1429).
23 Guhya-pitha-tantra, palm-
leaf.
24 Vyakarana-tika, palmleaf.

ADD. MS.

25. Deva-lakshana, N.S. 399
(A.D. 1279); Pratima-lak-
shana, Khadga-puja. N.S.
391 (A.D. 1271). Palmleaf.
26 Vaidyanga, medical, palm-
leaf, N.S. 396 (A.D. 1276).

FINIS

